The Prophecies Of The Old Testament, Respecting Messiah

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The Prophecies of the Old Testament, Respecting Messiah

Considered ; and Proved to be Literally Fulfilled in Jesus.

Containing An Answer to the Objections of the Author of the Scheme of Literal Prophecy.

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PREFACE

The purpose of these pages is to consider the prophecies of the Old Testament that speak of the Messiah, and to show that they are literally fulfilled in Jesus Christ, against the objections of both Jews and Deists.

I have gathered together the principal exceptions raised by the Jews, for these are often borrowed by Deists, and I have examined the writings of both the ancient and later Jews to show that, in almost all these prophecies, they themselves understood them to refer to the Messiah. These testimonies are not offered as decisive proof, but as the reluctant admissions of adversaries—those long opposed to the faith of Christ—and therefore worthy of consideration by any who doubt.

By ancient Jews I mean those who wrote, or are believed to have written, within the first five or six centuries after Christ—such as the authors of the Targums, Talmuds, Rabboth, and Zohar. By later Jews I mean those from the last five or six centuries—men such as Maimonides, Jarchi, Aben Ezra, and Kimchi.

The author of The Scheme of Literal Prophecy, whose objections I address throughout, has made several claims regarding the Jewish belief in a Messiah which must first be answered.

First. He implies that belief in a coming Messiah was not an ancient or fundamental article of the Jewish faith, but that it became so only in the eleventh century when Rabbi Moses Maimonides drew up the Jewish confession of faith. It is true that Maimonides set forth thirteen articles of faith about that time—articles accepted by the Jewish people without dispute, as Leo Modena observes. Yet this does not prove that belief in the Messiah was newly made fundamental then, any more than belief in the unity of the Divine Being, which plainly existed from the beginning. Maimonides did not invent these doctrines; he merely arranged and confirmed them as long-held truths of his nation.

Rabbi Joseph Albo is the only known writer who denied the Messiah's coming to be a fundamental article. He reduced the confession of faith to three main "roots": belief in the Divine Being, in the Law of Moses, and in a state of rewards and punishments. Though he refused to call belief in the Messiah a root, his reason was chiefly to oppose the Christian faith, whose

foundation is in Jesus the Messiah. Yet even he admitted that this doctrine was a branch of the third root—the belief in rewards and punishments. He declared that all who receive the Law of Moses ought to believe that the prophets foretold the Messiah's coming, which is certain and sure; and that whoever denies it rejects the prophets' words and breaks God's command. Thus, though Albo was singular in his view, he still affirmed the Messiah's coming to be a necessary article of faith.

Secondly. This same author suggests that many Jews, such as the Sadducees, Samaritans, and Scribes, expected no Messiah at all; and that even Josephus, Rabbi Hillel, and Maimonides doubted it. Yet the Sadducees, though corrupt in doctrine, eagerly awaited the Messiah as did the rest of the Jews. They sought to expose Jesus as false and opposed His followers fiercely—something they would never have done had they not believed a true Messiah would come. The Caraites, said to be descended from the Sadducees, still expect the Messiah's coming.

As for the Scribes, the Scriptures testify that they believed "Christ is the Son of David" and that "Elias must first come" (Mark 7:35; 9:11). The Samaritans, too, looked for Him; the woman at the well said, "I know that Messias cometh, which is called Christ" (John 4:25). Their modern descendants hold confused notions, yet this is unsurprising since they reject the prophets and follow only the books of Moses.

Josephus and some of his contemporaries thought Vespasian was the prince foretold to rule the world; but their error proves not disbelief in a Messiah, only mistaken identity. Rabbi Hillel indeed said, "Israel shall have no Messiah, for they enjoyed him in the days of Hezekiah," yet this was the opinion of one man, not the nation. It was a false notion of timing, not denial of the promise. As for Maimonides speaking indifferently of the Messiah, it is no wonder that later Jews, weary of disappointment, speak with less fervour of Him whom they have so long misunderstood.

Thirdly. The same writer asserts that Jewish expectation of a Messiah rested not on the literal sense of Scripture but on allegory and tradition. Yet how, then, did the Scribes, those "letter-men," expect a Messiah and call Him the Son of David? Surely, if the belief were not grounded in the plain text, they would have rejected it. The Caraites, or Scripturians, an ancient sect who reject allegory and cling to the letter of Scripture, still expect a Messiah as earnestly as others. Whence comes this expectation, if not from the literal

word of God? The hope of Israel does not rest on mystical invention, but on the plain promises of the Old Testament—promises I trust the following pages will make clear.

Fourthly. I can only marvel that this author finds it "most probable that many of the places wherein the Messiah is expressly named in the Chaldee Paraphrases are interpolations." If, as he claims, those paraphrases are of later date, there is the less reason to suppose interpolation; for surely the Jews, knowing how Christians used those texts to prove the truth of Christ, would have removed such references had they dared. Instead, they have preserved them, though often confounded by them.

He also argues from Josephus, who wrote that the Jews in their "vulgar error" expected a ruler from their nation based on "one ambiguous oracle." Yet Josephus does not say their entire belief in the Messiah came from a single prophecy, but only that their expectation of His arising then and there was so grounded. Their mistake lay not in the promise, but in its timing. Thus this reasoning provides no cause to doubt the prophecies cited in the Targums or their literal reference to the Messiah.

In closing, I would have the reader note that I do not present the prophecies of the Old Testament concerning the second coming of the Messiah as already fulfilled, but as yet to be fulfilled in Jesus Christ. My purpose in including them is to make the prophetic scheme complete. Since all other prophecies concerning the Messiah have been literally fulfilled in Jesus, we have strong reason to believe that these also shall be so, according to His own word and that of His apostles.

I have not, in this work, inquired into the authenticity of the book of Daniel or of the two opening chapters of Matthew, which the author of The Scheme of Literal Prophecy has questioned. I have accepted them as genuine Scripture, unwilling to interrupt the thread of prophecy by digression. His objections deserve examination, and I trust that learned men will give them due attention.

My intent throughout these pages has been an honest and impartial search after truth, to establish and defend it. If in any matter I have erred, I shall be thankful for correction. I have endeavoured to write with candour and moderation, and I pray the same spirit may attend all who read.

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CHAPTER 1 — The Introduction

With a particular consideration of that first prophecy respecting the Messiah, recorded in Genesis 3:15

Though the prophecies of the Old Testament concerning the Messiah are not the only proofs of the Christian faith, they are among the clearest and most weighty. The truth of the gospel rests also on the very nature of its doctrines, the reality of the events recorded in the New Testament—Christ's miracles, His resurrection, and the power of His teaching—yet the fulfilment of prophecy remains a shining witness. Our Lord and His apostles continually appealed to it to confirm all that they proclaimed.

Salvation by Jesus Christ is the great doctrine of the gospel and the sum and substance of the Christian religion. Of this salvation, the apostle Peter writes, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Peter 1:10–11).

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One principal branch of this salvation is the forgiveness of sins through Christ's blood. As Peter again declares, "*To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins*" (Acts 10:43). And Paul affirms that he and the apostles spoke *"none other things than those which the prophets and Moses did say should come; that Christ should suffer, and that He should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles"* (Acts 26:22–23).

Christ Himself directed His hearers to search the Scriptures, saying, "They are they which testify of Me" (John 5:39), and again,"Had ye believed Moses, ye would have believed Me, for he wrote of Me" (John 5:46). After His resurrection, He led His disciples into a fuller understanding of these things: *"Beginning at Moses and all the prophets, He expounded unto them in*

all the Scriptures the things concerning Himself" (Luke 24:27). He declared that *"all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me"* (Luke 24:44).

The marks of the Messiah, as given by the prophets, are plain and manifest in Jesus. They have confirmed the faith, hope, and joy of believers throughout every age. Hence Philip said to Nathanael, *"We have found Him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph"* (John 1:45).

Though prophecy is not the sole foundation of Christianity, it forms a strong pillar of it. As believers, we are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone (Ephesians 2:20). Yet in our own day, some have endeavoured to undermine this foundation through bold denials and subtle reasonings. It therefore becomes all who love the Redeemer to defend it with zeal and reverence.

Many prophecies have already been ably discussed and vindicated by learned men. Though conscious of my own weakness, I have undertaken this work out of love for the Redeemer's glory, and from confidence in the truth of the cause. My desire is to strengthen believers, convince unbelievers, and magnify the name of Jesus Christ. I shall therefore consider those prophecies of the Old Testament which either are cited in the New, or are generally understood by Christian interpreters to refer to the Messiah, and shall endeavour to prove that they belong rightly and properly to Him, and that they have been exactly fulfilled in Jesus.

I begin with the first prophecy concerning the Messiah, recorded in Genesis 3:15: *"It shall bruise thy head, and thou shalt bruise his heel."* This is the earliest revelation of redemption, given immediately after man's fall. It stands at the very threshold of Scripture—at *"the head of the book"* (Hebrews 10:7)—and foretells that the Messiah would destroy Satan, the old serpent, and deliver mankind from his power.

As the evangelist declares, this promise has been spoken *"by the mouth of all His holy prophets, since the world began"* (Luke 1:70). To understand it rightly, we must consider two points:

Who or what is meant by the serpent on whom the sentence was pronounced.

The several parts and meaning of that sentence.

The Serpent

That a real, living serpent—one of the beasts of the field—is here spoken of, cannot be doubted. It is described as "more subtle than any beast of the field" (Genesis 3:1), and its curse is that it should go upon its belly and eat dust all its days—things true of the creature itself. Yet the passage cannot be confined to the animal alone. The serpent was but the instrument; the real agent was Satan, who spoke and acted through it.

Several reasons confirm this:

Speech is ascribed to the serpent. This belongs to rational beings, not brutes. The opinion of Philo, Josephus, and others that beasts once possessed speech is mere fable. It is far more reasonable to understand Satan as speaking through the serpent, just as he later spoke through demoniacs and even uttered oracles through idols. The angel of the Lord gave voice to Balaam's ass; surely the evil one could form words in the mouth of this creature.

Reason and design appear in the act. Here is malice, cunning, and envy—a deliberate plot against the glory of God and the happiness of man. Such qualities cannot belong to an irrational beast.

It is not credible that unfallen man, endowed with wisdom and holiness, could have been deceived and overthrown by a mere creature of inferior nature.

The New Testament continually attributes this temptation to Satan—often under the same name of the serpent (John 8:44; 2 Corinthians 11:3; Revelation 12:9).

Even ancient Jewish teachers acknowledge that Satan accompanied the serpent, acted through it, and was himself the chief cause of mankind's ruin. They gave him names such as El Sam, meaning *"the god that hath blinded,"* to which Paul alludes when he writes, *"The god of this world hath blinded the minds of them which believe not"* (2 Corinthians 4:4). They also called him Malach ham-Maveth, "*the Angel of Death,*" because he brought death upon Adam and all his seed—a truth the apostle confirms: *"That through death He might destroy him that had the power of death, that is, the devil"* (Hebrews

2:14).

Moreover, they frequently name him *"the Old Serpent,"* precisely as St John does in Revelation 12:9 and 20:2. Thus both Scripture and tradition unite in identifying the serpent of Genesis with Satan, the adversary of God and man.

The Sentence Pronounced

The sentence upon the serpent was fourfold: it was to be cursed above every beast, to go upon its belly, to eat dust, and to live in continual enmity with mankind. Though this judgment fell visibly on the creature, it had its deeper fulfilment in Satan himself, who was the power behind it.

The serpent became the most despised of all creatures. Whatever its form before the Fall, it was now doomed to creep upon the earth, feeding on the dust of it. Between man and serpent there has ever since been a natural hatred. Man recoils from its presence, and it from his. It may wound the heel, but man has the advantage and can crush its head.

This punishment upon the serpent was not unjust. Since Satan had used it as his instrument, God, in cursing it, displayed both His hatred of sin and His justice toward the author of man's ruin. The outward judgment on the creature served as a visible sign of the inward and spiritual doom pronounced upon Satan. It would be contrary to divine justice to punish the instrument and let the principal go free; and the proportion between the sentence on man and on the serpent makes sense only if the latter chiefly concerns the devil himself.

Let us therefore consider the several parts of this sentence as they relate to Satan.

1. Cast Down to the Earth

The first part of the curse, *"upon thy belly shalt thou go"*, signifies humiliation and defeat. It aptly describes that great dragon, that old serpent called the Devil and Satan, who was cast out of heaven into the earth, and whose angels were cast out with him (Revelation 12:9). There he now dwells and rules in the hearts of the disobedient, and for this reason is called *"the god and prince of this world."* He can never rise again to his former estate, nor regain his place in heaven. This fall and confinement to earthly bounds is no small part of his punishment.

2. Feeding on Dust

The next expression, "*dust shalt thou eat all the days of thy life,*" denotes abasement and subjection. Once he fed upon the joys of heaven; now he delights in the corruption of the earth. His sustenance is found in earthly lusts and sinful pleasures, in which that unclean spirit rejoices.

This "*eating of dust*" also signifies his subjection to Christ the King of kings, who *"led captivity captive*" (Ephesians 4:8), and even to the humblest of His people, under whose feet "the God of peace shall shortly bruise Satan" (Romans 16:20). To one so proud, such humiliation is bitter indeed. The prophets use the same image of conquered foes: "They shall lick the dust like a serpent" (Micah 7:17; Psalm 72:9).

3. Enmity Between the Serpent and the Woman

Another part of the curse is, *"I will put enmity between thee and the woman, and between thy seed and her seed."*

The woman, who had once yielded to the serpent's deceit, would now recoil from him in abhorrence. Her heart, once beguiled, would be filled with hatred toward her deceiver. This enmity would not cease with her, but continue through her seed.

By the woman's seed is meant, in the highest sense, the Messiah, who was to be born of a woman without the seed of man. He alone perfectly opposes Satan and his seed—the fallen angels and the ungodly world that serves them. The woman's natural offspring share in this conflict, but the prophecy finds its full and final meaning in Christ Jesus, the promised Redeemer.

4. The Promise of Victory

At the close of the sentence stands the great promise: *"It shall bruise thy head, and thou shalt bruise his heel."* Here lies the gospel in its first form—the Protoevangelium, the earliest announcement of redemption.

The pronoun "*it*" refers to the seed of the woman—that is, the Messiah. Though seed is a collective term, it is often used for a single person, as in Genesis 4:25; 15:2; 21:13. The prophecy thus points distinctly to Christ.

Born of a Woman

The Redeemer is called "the seed of the woman", not of the man. This

cannot apply to any but the Messiah, who was to be born of a virgin. Isaiah declares, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14). This was fulfilled in Jesus, who was "made of a woman" (Galatians 4:4), conceived by the Holy Ghost, and not begotten by man.

The Divine Name

The word rendered "*it*" (Hebrew hu) is elsewhere used of God Himself: *"Thou art the same (hu)"* (Psalm 102:27; Isaiah 48:12). In the Zohar, the Jews even apply this passage to the Eternal, who bruises the serpent's head. Thus it suits none so well as Jesus Christ, *"the same yesterday, today, and for ever"* (Hebrews 13:8), the Alpha and Omega, the first and the last, the Almighty (Revelation 1:8).

The Work of the Messiah

To *"bruise the serpent's head"* is to destroy Satan and all his works—to overturn his devices, confound his schemes, and break his dominion. This task is repeatedly attributed to the Messiah in the Old Testament.

In Psalm 110:6—a psalm that belongs wholly to the Messiah—it is written, *"He shall wound the heads over many countries,"* which may rightly be understood as He shall wound the head, that is, the ruler, over a vast domain—none other than Satan, the prince of this world. Likewise in Habakkuk 3:13, *"Thou wentest forth for the salvation of thy people, even for salvation with thine Anointed; thou woundedst the head out of the house of the wicked."* The Jewish commentator Kimchi interprets this of the Messiah, saying that He shall smite Satan, the king and prince of the wicked, and overthrow all his power and policy.

All this is fulfilled in Jesus Christ, who has destroyed Satan, triumphed over principalities and powers, and made a show of them openly (Colossians 2:15).

5. The Serpent Bruising the Heel

The serpent's part in the prophecy—*"Thou shalt bruise his heel"*—speaks of the sufferings of Christ. The heel signifies His human nature, which, being the lower and more vulnerable part, was subject to the assaults of Satan. Through temptation, persecution, and at last the cross, the serpent bruised His heel, yet could not touch His divine head.

Some interpret the heel as Christ's people on earth, who suffer continual persecution from Satan and his agents. But the sense that best agrees with Scripture is that the Messiah Himself endured this bruising in His flesh when He bore the iniquity of our heels—that is, our sins—upon the tree (1 Peter 2:24).

Even Jewish writings echo this meaning. The Targums of Jonathan and Jerusalem both apply this verse to the days of the King Messiah, speaking of healing for the heel in His time. The Targum of Onkelos hints at the enmity's fulfilment at the end of the world, when the serpent shall remember the wrong he did and be judged accordingly.

Some later Jews object, saying that Jesus did not bruise Satan's head, since Satan was the cause of His death. But Scripture teaches that by His death Jesus destroyed him that had the power of death, that is, the devil (Hebrews 2:14). His death was not defeat, but conquest. Through the cross He spoiled Satan's dominion, confounded his purposes, and made him subject to Christ, who *"led captivity captive"* (Ephesians 4:8).

Others object that Satan still has power in the world, as when he hindered Paul (1 Thessalonians 2:18), and that the apostle speaks of him as yet to be bruised under the saints' feet (Romans 16:20). Yet this only shows that his power is permitted and restrained. He is a chained enemy—still active, but conquered. The final crushing under the feet of Christ's people is certain, because he is already under the feet of Christ Himself.

A later critic has even claimed that Jesus was the only person ever born whose heel the devil could not bruise. But we have seen how Christ's heel was indeed bruised—by suffering, by death, and by the grave—though His head could not be touched. For though He was *"crucified through weakness, yet He liveth by the power of God"* (2 Corinthians 13:4). His resurrection was the serpent's overthrow. The victory of the cross was sealed by the empty tomb.

The Promise Revealed

From this first prophecy we learn that the Messiah would be born of a woman, not begotten by man; that He would suffer and die; and that He would destroy Satan and all his works. Thus, salvation was proclaimed as soon as sin entered the world. The promise of the Redeemer arose immediately upon the fall, that where sin abounded, grace might much more abound.

CHAPTER 2 — The Promise to Abraham

Shewing that the Messiah was promised to Abraham, and what advantages the nations of the world were to receive by Him

The Promise to Abraham

The next revelation concerning the Messiah was given to Abraham: *"In thy seed shall all the nations of the earth be blessed"* (Genesis 22:18).

In the first prophecy, the Redeemer was only described in general terms as *"the seed of the woman"*. Here, the promise becomes clearer—He would arise from among Abraham's seed. Thus Jesus, the true Messiah, *"took not on Him the nature of angels, but the seed of Abraham"* (Hebrews 2:16), and so is rightly called "the son of Abraham" (Matthew 1:1).

For a clearer understanding of this prophecy two things must be considered:

Who is meant by the seed of Abraham in whom all nations should be blessed.

What blessings or advantages the nations of the world were to receive through that promised seed.

The Seed of Abraham

This seed cannot refer to Isaac, Abraham's immediate son, for the blessing in all its extent was never fulfilled in him. It was renewed to his posterity—*"In thy seed shall all the nations of the earth be blessed"* (Genesis 26:4)—showing that it reached far beyond him. Neither can it refer to Jacob, Isaac's son (Genesis 28:14). Nor was it ever accomplished in the entire nation of Israel, Jacob's descendants.

What advantage have the nations of the world ever received from Israel as a nation? While they dwelt in their own land, they were a people apart—*"Lo, the people shall dwell alone, and shall not be reckoned among the nations"* (Numbers 23:9). Their religion, laws, and customs were distinct; they avoided all intercourse with others, even withholding the common courtesies of life. Indeed, a deep enmity existed between Jew and Gentile. Many among the Jews believed it lawful to harm a Gentile in person or estate, and even sought to prevent their eternal salvation—misunderstanding Deuteronomy 23:6.

Since their national downfall and dispersion, the Gentile nations have received no benefit from them. Their name has often been a reproach and a proverb, not a blessing. Nowhere have the nations adopted such a form of blessing as *"God bless thee as He blessed Israel"*, as some later interpreters imagine. The phrase *"to be blessed in thee"* cannot mean to use thy name in blessing others. The Scripture gives no instance of such a form among the Gentiles (Deuteronomy 29:19; Psalm 72:17; Isaiah 65:16; Jeremiah 4:2).

Besides, in the parallel passages (Genesis 12:3; 18:18; 28:14), the verb appears in the passive form—*"In thee shall all families of the earth be blessed"*—which clearly defines the sense here. Only in Genesis 48:20 does the word take an active form, but that text speaks of Israel's internal blessing and not of Gentile nations.

Hence the prophecy cannot be limited to Isaac, Jacob, or Israel as a whole. It must point to another—the Messiah, our Lord Jesus Christ. The apostles plainly applied it to Him (Acts 3:25–26; Galatians 3:8): the Messiah should spring from Abraham's line, and in Him the Gentiles would be blessed.

Modern Jews have invented other interpretations, but the ancient ones understood it thus. Two objections are usually raised against applying it to the Messiah:

That the word seed must signify a multitude, not a single person.

Yet Scripture frequently uses seed for one individual, as shown earlier. Therefore the apostle Paul rightly argues, *"He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ"* (Galatians 3:16).

That no blessing can reach the nations except through the Jews.

True, salvation is of the Jews (John 4:22), for *"of them, as concerning the flesh, Christ came, who is over all, God blessed for ever"* (Romans 9:5). Yet the Gentiles are blessed not through the nation itself, but through Christ Jesus, who, though of their race, *"was made a curse for us, that the blessing of Abraham might come on the Gentiles through Jesus Christ"* (Galatians 3:14).

The Blessing to the Nations

We must next consider the blessings which the nations of the earth were to receive from this promised seed. The expression "all nations" does

not mean every individual, but people of all tribes and tongues who, like Abraham, believe in the same promised Redeemer. Hence Paul explains, "*They which be of faith are blessed with faithful Abraham*" (Galatians 3:9).

The Jews thought this prophecy fulfilled if some Gentiles came to acknowledge the being and providence of God through Israel's patriarchs. Yet the plain meaning is far greater—that the divine blessings of the Messiah should extend beyond Abraham's natural posterity to every nation under heaven.

The calling of the Gentiles by the Messiah was that great mystery "*which in other ages was not made known unto the sons of men*" (Ephesians 3:5). It was hinted often in the Old Testament, though the Jews could hardly bear the thought. God had long foretold their jealousy: "*I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation*" (Deuteronomy 32:21).

Isaiah, above all prophets, spoke most boldly of the Gentiles' inclusion, which led Paul to remark, "*Isaiah is very bold*" (Romans 10:20). Near the time of Christ's coming, this question was debated in the schools of Hillel and Shammai: whether the nations would share in the Messiah's blessings. The majority denied it; a few, like old Simeon, knew better—that He was "*a light to lighten the Gentiles, and the glory of His people Israel*" (Luke 2:32). Most believed, however, that the Gentiles would perish at the Messiah's appearing.

Against this narrow notion, Jesus and His apostles set the truth of universal grace. To Nicodemus, our Lord declared, "*God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life*" (John 3:16). Here the world plainly means the Gentiles, as the apostle John explains: "*He is the propitiation for our sins—and not for ours only, but also for the sins of the whole world*" (1 John 2:2).

Paul likewise distinguishes between Israel and the nations when he says, "*If the fall of them be the riches of the world … what shall the receiving of them be, but life from the dead?*" (Romans 11:12, 15). The Jews had claimed God exclusively; the Gentiles they accounted reprobate. But Christ Jesus gave Himself a ransom for all (1 Timothy 2:6). After His resurrection the gospel was no longer confined to Judea; it was carried into all the world by those whom He had commissioned: "*Go ye into all the world, and preach the*

gospel to every creature" (Mark 16:15). Thus the blessings of Abraham's seed reached the Gentiles as well as the Jews.

The Redeemer

The first and chief blessing promised in the Messiah is Redemption—the fountain from which all other mercies flow. Throughout the Old Testament the Messiah is described as a Redeemer, and the Jews themselves expected Him under that title. The prophet declared, *"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord"* (Isaiah 59:20). Aben Ezra freely owns that this Redeemer is the Messiah.

Paul cites the same passage, writing, *"There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob"* (Romans 11:26). The Jews accuse him of corrupting the prophet's words because Isaiah says to Zion, while Paul writes out of Sion. Yet the Hebrew preposition often bears either sense (Exodus 16:1; 19:1). Moreover, David had sung, *"O that the salvation of Israel were come out of Zion"* (Psalm 14:7), showing the ancient Church looked for her Redeemer to arise from thence. The apostle's wording therefore perfectly accords with Jewish expectation.

Isaiah adds that the Redeemer would turn away ungodliness from Jacob—not merely come to those who had turned, but Himself convert and cleanse them. This agrees with the Septuagint and with the Targum, which paraphrases, *"The Redeemer shall come to Zion, to turn the rebellious ones of Jacob to the law."* Thus both prophecy and apostolic citation speak of the same Redeemer—Christ Jesus—whose salvation is spiritual and everlasting, not political or temporary. As Jacob once cried, *"I have waited for Thy salvation, O Lord"* (Genesis 49:18), so believers now wait for that redemption which is eternal. The Targum on this text even renders it, *"For the redemption of Messiah, the Son of David, do I wait."*

Hence, the Messiah's redemption is no deliverance from Rome, as the Jews imagined, but from sin, death, and hell. His very name—Jesus—signifies He shall save His people from their sins (Matthew 1:21). And this salvation extends to the Gentiles: *"I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the ends of the earth"* (Isaiah 49:6). Therefore the gospel is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16).

Justification by Faith

Another great blessing flowing from the Messiah is Justification—free acceptance with God through faith in His righteousness. The apostle teaches that this was the very meaning of the promise to Abraham: *"The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed"* (Galatians 3:8).

The saints of old knew that no man could be justified by his own works. They confessed, *"Enter not into judgment with Thy servant; for in Thy sight shall no man living be justified"* (Psalm 143:2). They looked therefore for righteousness from another—from Him who was to *"bring in everlasting righteousness"* (Daniel 9:24). Hence one of His glorious names is The Lord our Righteousness (Jeremiah 23:6). Isaiah likewise declared, *"Surely, shall one say, In the Lord have I righteousness and strength … In the Lord shall all the seed of Israel be justified, and shall glory"* (Isaiah 45:24–25).

This blessing was never meant for the Jews alone. The Gentiles were also to partake of it, and in truth they have done so more abundantly; for while Israel, *"which followed after the law of righteousness, hath not attained to it,"* the Gentiles, "which followed not after righteousness, have attained … the righteousness which is of faith" (Romans 9:30–31). They are *"justified from all things, from which they could not be justified by the law of Moses"* (Acts 13:39), for Christ Jesus is *"the end of the law for righteousness to every one that believeth"* (Romans 10:4).

Peace through the Messiah

A further blessing promised to the nations through Abraham's seed is Peace. The prophets speak often of it: *"In His days shall the righteous flourish; and abundance of peace so long as the moon endureth"* (Psalm 72:7). One of His glorious titles is Prince of Peace (Isaiah 9:6); indeed, He is called simply Peace itself (Micah 5:5), for all true peace proceeds from Him.

He was to *"speak peace unto the heathen"* (Zechariah 9:10), which Jesus fulfilled when *"He came and preached peace to you which were afar off, and to them that were nigh"* (Ephesians 2:17). The Gentiles, once afar off, are now "made nigh by the blood of Christ" (Ephesians 2:13). Thus He reconciles both Jew and Gentile in one body unto God, making peace by the cross.

Pardon of Sin

Next follows Pardon, one of the richest of all gospel blessings. This is

that consolation foretold by the prophet: "*Speak ye comfortably to Jerusalem, and cry unto her, that her iniquity is pardoned*" (Isaiah 40:2). It belongs to the covenant promise, *"I will forgive their iniquity, and I will remember their sin no more*" (Jeremiah 31:34).

The ancient Jews expected such pardon through the sufferings of the Messiah, who would be *"wounded for our transgressions, and bruised for our iniquities"* (Isaiah 53:5). But having lost the true doctrine of atonement, they now seek remission through their own death rather than through His. Yet Scripture declares, *"To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins*" (Acts 10:43). This blessing we possess in Jesus Christ, *"whose blood was shed for many for the remission of sins"* (Matthew 26:28).

Submission to His Rule

Another advantage promised is Obedience to the Messiah's rule among all nations. Peter applied Abraham's promise directly to this: *"Ye are the children of the prophets … And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities*" (Acts 3:25–26).

Though Christ was first revealed to the Jews, multitudes among the Gentiles have since been gathered to Him, according to the prophecies: *"Unto Him shall the gathering of the people be"* (Genesis 49:10); *"The isles shall wait for His law"* (Isaiah 42:4). This has been fulfilled from the days of the apostles, when the nations gladly received His word.

The Outpouring of the Spirit

A great effusion of the Holy Spirit was also promised for the days of the Messiah. Joel prophesied, *"I will pour out My Spirit upon all flesh*" (Joel 2:28), which Peter declared fulfilled at Pentecost (Acts 2:16–17). Even Jewish commentators admit that this belongs to the Messiah's time, when divine light and power would spread throughout the world.

The Knowledge of the Lord

Finally, the nations were to be blessed with Knowledge—a flood of divine illumination. *"The earth shall be full of the knowledge of the Lord, as the waters cover the sea*" (Isaiah 11:9). Then, *"They shall teach no more every man his neighbour … for they shall all know Me, from the least of them unto the greatest"* (Jeremiah 31:34).

Even the woman of Samaria confessed this hope: *"I know that Messias cometh, which is called Christ: when He is come, He will tell us all things"* (John 4:25). This accords perfectly with Jesus, who *"brought life and immortality to light through the gospel"* (2 Timothy 1:10), revealing the Father's will and spreading the savour of His knowledge in every place.

Conclusion

Thus in the Messiah, all the families of the earth are blessed—with redemption, justification, peace, pardon, the Spirit, and divine knowledge. The gospel has carried these blessings to the nations, and *"the salvation of God is sent unto the Gentiles, and they will hear it"* (Acts 28:28). No wonder, then, that this promised seed of Abraham was so long expected, so ardently prayed for, and so earnestly desired—the delight of Israel and the desire of all nations (Haggai 2:7).

CHAPTER 3 — Concerning the Time of the Messiah's Coming

Section 1 – The Promise and Its Appointed Time

Having already shown that the first intimation of the Messiah was given to our fallen parents in the promise of the seed of the woman (Genesis 3 v. 15), and having considered the blessings that should flow to all nations through the seed of Abraham, we now inquire when this promised Person was to appear upon earth.

That there was a precise and divinely appointed season for His coming is clear. The Apostle calls it *"the fulness of time"* (Galatians 4 v. 4). Habakkuk speaks of the vision yet for an appointed time and adds, *"though it tarry, wait for it; because it will surely come, it will not tarry"* (Habakkuk 2 v. 3). This vision—so called by eminence—concerned none other than the Messiah Himself, for to Him the hearts of the faithful ever looked. The long delay often tried their patience, so God renewed their assurance that He would surely come.

The expression *"he that shall come will come"* (as rendered by the Septuagint and cited in Hebrews 10 v. 37) became a well-known title of the Messiah. Hence, when John's disciples came to Jesus, they asked, "Art Thou He that should come, or do we look for another?" (Matthew 11 v. 3). None but Christ could rightly bear that title.

Even the manner of His appearing seems hinted in Habakkuk's phrase

"it shall speak and not lie", which may be read, *"He shall break forth as the morning and not deceive."* Thus He is *"as the light of the morning, even a morning without clouds"* (2 Samuel 23 v. 4), *"the Dayspring from on high" who "hath visited us"* (Luke 1 v. 78). As Prophet of truth He spake and deceived not; as the true Light He shone upon a darkened world.

Bishop Chandler aptly notes that Habakkuk points to *"the end"*—the close of the Jewish economy—as the moment when He that should come would appear. And indeed, Jesus came when that civil and ecclesiastical order was drawing to its dissolution. Many of the rabbis themselves applied this prophecy to Messiah and used it, in their later disappointments, to comfort one another that though He tarry, He will come. Clearly, then, it looks beyond Cyrus and the return from Babylon, to a far greater Deliverer and a nobler salvation.

The prophets, enlightened by *"the Spirit of Christ which was in them", "searched what or what manner of time"* that Spirit did signify, *"when it testified beforehand the sufferings of Christ and the glory that should follow"* (1 Peter 1 v. 11). Their inquiry was not in vain; for God revealed to them the very period wherein the Redeemer should be manifested. Accordingly, there arose throughout Judea, about that time, a general expectation that the Messiah was at hand.

Section 2 – Before the Sceptre Departed from Judah

First, it was foretold that Messiah should come before the tribe of Judah lost its rule and government, or, in other words, before the Jewish commonwealth ceased to exist. This is taught in Genesis 49 v. 10:

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."

Jacob, under a spirit of prophecy, spoke not of his sons merely as individuals but of their tribes in future ages, especially of Judah in the *"last days"*—a phrase which Kimchi and others own to signify the days of the Messiah. Judah is likened to *"a lion's whelp"* (v. 9), whence Christ bears the title *"the Lion of the tribe of Judah"* (Revelation 5 v. 5). The prophecy therefore clearly points to Him who should arise out of that tribe.

Who then is Shiloh? The ancient Targums of Onkelos, Jonathan ben Uzziel, and Jerusalem alike interpret it of the King Messiah. Many modern

rabbis also admit this, though some, driven by controversy, have wrested the text toward Moses, Saul, David, or even Nebuchadnezzar—plain tokens of their confusion since they forsook the true sense.

The name Shiloh itself bears witness. Some derive it from a root meaning peaceable; so the word denotes one who brings peace. And who is the Man of peace but Christ, *"our peace, who hath made both one"* (Ephesians 2 v. 14)? Others render it *"He whose it is"*, that is, He to whom the kingdom rightfully belongs (Ezekiel 21 v. 27). Both meanings agree well with Him who is *"Prince of Peace"* and heir of David's throne.

The prophecy further declares, *"Unto Him shall the gathering of the people be."* The Septuagint reads, *"the expectation of the nations."* Both forms befit the Messiah, to whom Gentiles should look and in whom they should trust (Isaiah 55 v. 5; Haggai 2 v. 7). From His first preaching multitudes were drawn to Him; since then, through every age, the nations have been gathered by the sound of His gospel, and before Him all people shall yet be assembled in judgment (Matthew 25 v. 32).

As to the time fixed—*"until Shiloh come"*—the meaning is that Judah's tribal distinctness and authority should remain until Messiah's advent, and then cease. History attests it. Though the ten tribes were scattered by Assyria, Judah returned from Babylon, preserved its lineage, and retained civil order until the coming of Jesus. After His appearance and rejection, that order vanished: the tribe was dispersed, its rulers lost, and Israel became a people without government or sceptre. For near two millennia they have lived under the dominion of others. Hence the ancient saying recorded in the Talmud, *"Woe unto us, for the sceptre is departed from Judah, and the Son of David is not yet come."*

But the conclusion is evident: since the sceptre has indeed departed, the Messiah must already have come—and that Messiah is Jesus of Nazareth, who appeared before the fall of their polity, fulfilled every mark of prophecy, and now reigns for ever.

Before the Jewish Church-State Ceased and the Second Temple Fell

Section 3 –The Desire of All Nations and the Glory of the Latter House

The prophets also foretold that Messiah should appear before the Jewish Church-state came to an end, that is, before the destruction of the second

temple. This is declared in Haggai 2 vv. 6–9:

"Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;
And I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts… The glory of this latter house shall be greater than of the former… and in this place will I give peace."

That house was plainly the temple then in building under Zerubbabel and Joshua after the return from Babylon. The prophet's whole design was to encourage those poor builders who mourned its meanness beside Solomon's magnificent structure. God assures them that this very house—not a future third temple—would be filled with a glory surpassing the first. A third temple would have brought them no comfort; the promise concerned the work before their eyes.

The Desire of all nations cannot mean silver or gold, for these are immediately excluded ("*The silver is Mine and the gold is Mine*"). The phrase denotes a Person, that One who should bring true glory and peace—Christ Himself. R. Akiba and many ancient Jewish teachers owned this prophecy to concern Messiah. The same Person appears in Malachi 3 v. 1:

"The Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant."

The titles Lord and Messenger of the Covenant can suit none but the Messiah. The two prophets speak of the same advent—Haggai calls Him the Desire of all nations; Malachi, the Lord whom ye seek. Both fix His appearance to the second temple: He shall come to His temple, and I will fill this house with glory.

All this was literally fulfilled in Jesus. As an infant He was presented there, where Simeon and Anna, who waited for the Consolation of Israel, hailed Him (Luke 2 vv. 27–38). At twelve years old He was found among the doctors; afterwards He taught daily within its courts, healed the blind and lame there, and cleansed it as Lord of the house (Matthew 21 vv. 12–15). Thus He indeed came to His temple.

Herod's later enlargement of Zerubbabel's building does not break the continuity, for it was still one and the same second house. To argue otherwise

would make Herod's structure a third, and any future Jewish dream of rebuilding a fourth—an absurdity even their own chronologers avoid.

Now wherein lay the greater glory of this latter house? Solomon's temple had splendour, gold, and the visible Shechinah; yet Haggai's promise was of a nobler kind. God could, if He willed, have filled the second with treasures, but said expressly, *"The silver is Mine and the gold is Mine."* The glory was therefore spiritual—the presence of the incarnate Son of God. The glory that once dwelt in a cloud now appeared in human flesh: *"The Word was made flesh and dwelt among us, and we beheld His glory"* (John 1 v. 14).

Furthermore, the prophecy adds, *"In this place will I give peace."* Never was this fulfilled save in Christ, *"our Peace"*, who by the blood of His cross reconciled Jew and Gentile (Ephesians 2 v. 14–16). Even the world itself, under Augustus Caesar at His birth, enjoyed an unwonted calm—a faint emblem of that spiritual peace He came to bring. Thus the shaking of heaven and earth found its fulfilment: kingdoms moved, empires changed, and at last the Desire of all nations appeared.

Hence it is certain that Messiah came while the second temple yet stood. Since that house has long lain in ruins, the true Deliverer must have already come, and none but Jesus answers the description.

Section 4 – The Seventy Weeks of Daniel

A still plainer determination of time is given in Daniel 9 vv. 24–27, where seventy weeks are "determined upon thy people and upon thy holy city." These cannot be weeks of days but of years—each week representing seven years—making in all four hundred and ninety years. This manner of reckoning is familiar in Scripture (Leviticus 25 v. 8; Ezekiel 4 v. 6).

The angel Gabriel declared that within this period six great ends should be accomplished:

to finish the transgression,
to make an end of sins,
to make reconciliation for iniquity,
to bring in everlasting righteousness,
to seal up vision and prophecy, and
to anoint the most holy.

Every one of these found fulfilment in the Messiah Jesus. By His teaching and Spirit He restrained the power of sin; by His sacrifice He made atonement and reconciliation; He brought in a righteousness that is everlasting; He completed and sealed all prophecy by fulfilling it; and, being Himself the Most Holy, He was anointed with the Holy Ghost and with power (Acts 10 v. 38).

The prophecy then divides the period into seven weeks, threescore and two weeks, and one week. From the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince should be seven weeks and threescore and two weeks—that is, sixty-nine weeks or 483 years. The command in question can only be that granted by Artaxerxes Longimanus to Nehemiah in the twentieth year of his reign (Nehemiah 2 v. 5–8), authorising the rebuilding of the city walls. From that date to the ministry and death of Christ runs the exact space required.

After threescore and two weeks shall Messiah be cut off, but not for Himself (Daniel 9 v. 26). Here is the very heart of redemption. The word cut off denotes a judicial death, and not for Himself affirms His substitution—He suffered for others. Isaiah foresaw the same: "He was cut off out of the land of the living; for the transgression of My people was He stricken." (Isaiah 53 v. 8).

The prophecy further adds that, after this, "the people of the prince that shall come"—the Romans under Titus and Vespasian—should destroy the city and the sanctuary, and desolations should continue "until the consummation." Thus the ruin of Jerusalem in A.D. 70 precisely followed Messiah's death, closing the appointed seventy weeks. Since then the Jewish nation has remained scattered, their sacrifice ceased, and prophecy silent—proof that the age of fulfilment has come.

Section 5 – The Present State and Future Hope of Israel

The prophet Hosea spoke truly of their present condition:

"The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim." (Hosea 3 v. 4).

Such they have been ever since the destruction of the second temple—no sceptre, no altar, no revelation. Yet the same prophecy adds a gracious

promise:

"Afterward shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and His goodness in the latter days." (Hosea 3 v. 5).

By their own Targum this David their King is "the Messiah, the Son of David." So even in their blindness the Jews preserve a witness to Him whom they once rejected. The sceptre has long departed, the temple is in dust, but the Desire of all nations has come, and in His appointed time Israel too shall look upon Him whom they have pierced.

CHAPTER 4 — Showing the Lineage and Descent of the Messiah

Having considered the appointed time of the Messiah's coming into the world, it is now proper to inquire into His lineage and descent — from what nation He should arise, and in what tribe and family He was to be born. The prophecies of the Old Testament speak plainly on each.

Section 1 – Of His Nation

First, it is evident that the Messiah was to spring from the nation and stock of Israel. No stranger might reign over them; all their kings were to be of their own brethren (Deuteronomy 17 v. 15). Much more, therefore, must the promised King of kings arise from among them. The prophet declares, *"Their noble one shall be of themselves, and their governor shall proceed from the midst of them"* (Jeremiah 30 v. 21). The Targum paraphrases: "Their King shall be anointed from among themselves, and their Messiah shall be revealed from their midst."

Kimchi writes upon this passage, *"It is well known that the King Messiah shall be of Israel."* And so He was, for *"of whom,* as concerning the flesh, Christ came, who is over all, God blessed for ever" (Romans 9 v. 5). Jesus Himself said to the woman of Samaria, *"Salvation is of the Jews"* (John 4 v. 22).

This was the honour and distinction of that people above all nations — that the Redeemer of mankind should be born among them. Hence, no one of another race could ever be the true Messiah. Herod, being an Idumean, was disqualified; Vespasian, though styled "Messiah" by the flatteries of Josephus, was a Roman and therefore excluded. The Scriptures fix the

Redeemer's birth within the covenant line of Israel.

Section 2 – Of His Tribe

Secondly, the Messiah was to be born of the tribe of Judah. Thus Jacob, in his dying prophecy, gave pre-eminence to Judah because from him *"the chief ruler"*—the Nagid, the princely Messiah—should arise (Genesis 49 v. 10; 1 Chronicles 5 v. 2).

The other tribes were long since carried captive and lost among the nations; yet Judah was preserved as a distinct people until the coming of Christ. Therefore the Apostle affirms, *"It is evident that our Lord sprang out of Judah"* (Hebrews 7 v. 14). Hence one of His loftiest titles—"The Lion of the Tribe of Judah" (Revelation 5 v. 5).

Section 3 – Of His House and Family

Thirdly, it is no less manifest that the Messiah was to descend from the house and lineage of David.

(1) He is called *"a Rod out of the stem of Jesse, and a Branch that shall grow out of his roots"* (Isaiah 11 v. 1). The Targum paraphrases, *"A King shall come forth from the sons of Jesse, and the Messiah shall be anointed from among his children's children."* Jewish writers themselves admit that this passage speaks of Messiah. Verse 10 declares, *"In that day there shall be a Root of Jesse, which shall stand for an ensign of the people."* The whole context describes One endowed with the Spirit of the Lord, judging in righteousness, ushering in peace, and drawing the Gentiles to His light—marks belonging only to Christ.

The *"stem"* and *"root"* of Jesse describe the low and humbled state of David's family at the time of Messiah's birth—once royal, now reduced to obscurity. Yet from that withered root God raised up a living Branch, His Servant the Messiah. To this day the Jews, in their prayers, call Him Ben-Yishai, "the Son of Jesse."

(2) He is also called *"the Son of David."* This was the common title of Messiah in our Lord's time. When Jesus asked the Pharisees, *"What think ye of Christ? Whose son is He?"* they answered readily, *"The Son of David"* (Matthew 22 v. 42). The blind man by the way cried, *"Jesus, Thou Son of David, have mercy on me"*; and even the children in the temple shouted, "Hosanna to the Son of David." All acknowledged that Messiah must come

of David's line.

Now Jesus verifiably did so. His supposed father Joseph, and His real mother Mary, were both of that house. Some have objected, as the author of The Scheme of Literal Prophecy, that Mary was perhaps of another tribe, even of Levi, since she was kin to Elizabeth; but the Gospel itself removes all doubt. Both Joseph and Mary were enrolled at Bethlehem *"because they were of the house and lineage of David"* (Luke 2 vv. 3–5). And when the angel Gabriel was sent to *"a virgin espoused to a man whose name was Joseph, of the house of David,"* the words, by grammar and sense, belong equally to the virgin herself (Luke 1 v. 27).

Elizabeth might indeed be Mary's cousin through her mother, if her mother had sprung from Judah while her father was of Levi; such intermarriage was neither unlawful nor uncommon. Thus Mary, though related to a priestly house, was still of royal descent.

It has been urged that since Matthew traces Christ's genealogy through Joseph, who was not His natural father, therefore He could not be David's son by Mary. But this is to mistake the Jewish custom. The genealogical record was always reckoned through the male head of the family, even where descent came by the mother. Mary being espoused to Joseph, both of David's line, their son by law and by right inherited that title. Matthew therefore sets forth the royal descent of Jesus through Joseph, while Luke gives His natural descent through Mary; together they show that He was of David's seed both legally and truly.

Hence He had full right to David's throne. As the law allowed a son born of a widow to a near kinsman to be reckoned the heir of her first husband (Deuteronomy 25 v. 5–6), so Jesus, born of Mary the wife of Joseph, was accounted Joseph's heir and successor in David's royal house. The Evangelists, therefore, act with perfect propriety in tracing His line this way.

(3) For the same reason Messiah is often called David in the prophets—"They shall serve the Lord their God, and David their King" (Jeremiah 30 v. 9; Ezekiel 34 v. 23; Hosea 3 v. 5). These cannot refer to David himself, long dead when they were spoken, but to his greater Son who was to sit upon his throne. The name David was thus given to Messiah as to one typified by that king in meekness, courage, wisdom, holiness, and the anointing of the Spirit. David's kingdom, conquests, and covenant all prefigured Christ's

everlasting dominion.

Therefore, as the Apostle testifies, *"Of this man's seed hath God, according to His promise, raised unto Israel a Saviour, Jesus."* (Acts 13 v. 23).

The Fulfilment of the Prophecies in Christ's Lineage

Section 4 – The Prophetic Harmony

From all that has been shown, it is plain that the several lines of prophecy meet together in Jesus of Nazareth. The earliest promise spoke only of *"the seed of the woman"* (Genesis 3 v. 15), leaving the nation unnamed. Then, in Abraham, the promise narrowed: *"In thy seed shall all the nations of the earth be blessed."* With Jacob it became more specific still—*"The sceptre shall not depart from Judah, … until Shiloh come."* Later, with David, it was fixed in a single royal house: *"Thy throne shall be established for ever."* Each step drew the line closer, until all prophecy pointed to Bethlehem, "the city of David."

Thus the Scripture marked out His descent so precisely that none but Jesus could answer it. He was of Israel, of Judah, of David's line, born at Bethlehem as foretold (Micah 5 v. 2), and so both His human pedigree and the place of His nativity fulfilled the oracles of God.

Section 5 – The Low Estate of His House

It is also notable that the prophets foresaw the humble state into which David's house should fall before the Messiah's birth. Isaiah describes it as *"the stem of Jesse,"* not of David the king, as if the royal tree had been hewn down, leaving only a root beneath the ground (Isaiah 11 v. 1). This fitted exactly the circumstances of Joseph and Mary—descendants of kings, yet of no estate, dwelling in Nazareth, and known only as poor folk of Galilee. When the angel hailed her as *"highly favoured"*, it was grace, not worldly rank, that gave her honour.

So the Redeemer came not clothed in splendour but in meekness, born among the lowly, that He might lift up the poor and cast down the proud. As Zacharias sang, *"He hath raised up an horn of salvation for us in the house of His servant David."* (Luke 1 v. 69)

Section 6 – The Genealogies of Matthew and Luke

The two Evangelists record the lineage of Christ from distinct yet harmonious perspectives. Matthew, writing chiefly for the Jews, sets forth the royal succession—tracing the line from Abraham through David down

to Joseph, the legal head of the family. Luke, addressing Gentile readers, gives the natural descent—ascending from Mary back through Nathan, another son of David, to Adam, thus presenting Jesus as Son of Man as well as Son of David. In this way both the covenant with Abraham and the promise to David stand fulfilled in Him.

The seeming differences in names are easily reconciled when we remember the Jewish manner of reckoning descent by legal right rather than mere bloodline. Through Joseph He inherited the royal claim; through Mary He possessed the true kinship. Both together proclaim Him rightful Heir to the throne of David and the promised Seed through whom all families of the earth are blessed.

Section 7 – The Witness of the Church and of Israel

From the first days of His ministry, this lineage was publicly known and unchallenged. The blind and the lame, the poor and the rulers alike, hailed Him *"Son of David."* Even His enemies, though denying His mission, never denied His descent. After the destruction of Jerusalem the genealogical records perished, so that no man living can now prove his lineage from David. Hence none can hereafter claim the title of Messiah, for the evidence has vanished; but before that loss the Christ appeared, and His descent was attested beyond question.

Thus the providence of God sealed the truth—preserving the registers until His Son was born, and then allowing them to perish, that no rival might arise.

Section 8 – Conclusion

To sum up: the Messiah was to be

- of Israel — and Jesus was;
- of Judah — and Jesus was;
- of David's house — and Jesus was;
- born at Bethlehem — and so He was.

Every prophetic mark is found in Him and in none else. Therefore, as the Apostle declared,

"Of this man's seed hath God, according to His promise, raised unto Israel a Saviour, Jesus." (Acts 13 v. 23)

Blessed be His Name for ever. Amen.

CHAPTER 5 — Concerning the Miraculous Conception And Birth of the Messiah

Having now traced the lineage and descent of the promised Redeemer, we proceed to consider the manner of His conception and birth, which were to be of an extraordinary and unheard-of kind. The prophets speak plainly that He was to be born of a virgin—a truth we shall establish chiefly from the Scriptures of Isaiah, Jeremiah, and Daniel.

Section 1 – The Prophecy of Isaiah 7 : 14

Therefore the Lord Himself shall give you a sign; behold, a virgin shall conceive and bear a Son, and shall call His name Immanuel.

This is the great and principal prophecy concerning the miraculous birth of the Messiah. Though earlier hints were given—such as *"the seed of the woman"* (Genesis 3 v. 15)—the promise was never expressed so clearly until Isaiah's day. Divine revelation was gradual: what the patriarchs saw dimly, the prophets proclaimed with fuller light.

1. The Meaning of "Virgin"

The Hebrew word 'almah' undeniably means a virgin, and no other. The Septuagint long before Christ translated it parthenos; and St Matthew, citing the passage, retains that sense (Matthew 1 v. 23). In every place where the word appears—(Genesis 24 v. 43; Exodus 2 v. 8; Psalm 68 v. 25; Proverbs 30 v. 19; Song 1 v. 3; 6 v. 8)—it signifies a maiden untouched by man. Its root implies *"hidden"* or *"covered,"* referring to the modest seclusion of Eastern virgins; a fitting emblem of purity.

2. The Nature of the Sign

This birth is called a sign—a wonder, a miracle. Were the prophet only foretelling that a young married woman should conceive, what marvel would there be? Common births are no signs from heaven. The emphasis of "Behold!" and the solemn preface—"The Lord Himself shall give you a sign"—require something supernatural. The miracle lies precisely here: that a virgin should conceive and bear a Son.

3. The Scope and Comfort of the Prophecy

The message was sent in a dark hour for the house of David. Syria and

Israel conspired against Judah, and King Ahaz trembled. Refusing God's offer of a sign, he was left to his unbelief; yet to the faithful remnant of David's line the prophet declared this higher token of mercy—the coming of Immanuel, God with us. Hence they were assured that the royal line should never perish until this child were born. Their preservation until Messiah's advent was itself guaranteed by this promise.

4. Its Fulfilment in Jesus Christ

The evangelist records the literal accomplishment:

"Now the birth of Jesus Christ was on this wise: when as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost … that it might be fulfilled which was spoken of the Lord by the prophet." (Matthew 1 vv. 18–23)

Here the sense is complete. The virgin conceived by the power of the Holy Spirit; the child born was called Jesus—for He shall save His people from their sins—and thus was indeed Immanuel, God with us. The Jews of that age, though enemies to Christ, never denied the fact of His unusual birth; later objections arose only when unbelief sought excuses.

Section 2 – Jewish Objections Answered

Objection 1. That the sign must have been for King Ahaz personally, and therefore could not refer to a child born centuries later.

Answer. The promise was addressed not to unbelieving Ahaz but to the house of David—a house then in distress yet preserved until Messiah's birth. The longer the event was future, the longer that royal line was secured. Scripture elsewhere uses future events as present tokens: Moses' serving God upon Horeb (Exodus 3 v. 12) was a sign of his immediate mission; the three-year deliverance in Isaiah 37 v. 30 was a sign of current safety. So here, the virgin-birth, though distant, was a pledge that David's line should not fail.

Objection 2. That the prophecy required a child soon born, "before the child shall know to refuse the evil and choose the good."

Answer. The child of verse 16 need not be the virgin's Son of verse 14, but the prophet's own boy Shear-jashub, who stood beside him as a living emblem of hope. The meaning is that before any newborn babe of that age could discern good from evil, the two hostile kings would perish. The main sign—the virgin-born Immanuel—stood far above that temporary deliverance.

Objection 3. That Messiah was to be named Immanuel, yet Jesus bore another name.

Answer. In Scripture, to be called often signifies to be so in truth, not that the title should be in daily use. The same prophet declares of the promised child, *"His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace"* (Isaiah 9 v. 6); yet no one supposes these to be literal personal names. So our Lord, though called Jesus, is in reality Immanuel—God manifested in the flesh, the Saviour dwelling among us. The sense, though not the sound, is identical.

Objection 4. That He was said to eat butter and honey (v. 15), which the Gospels do not record.

Answer. Such food was the common sustenance of that land, a land flowing with milk and honey; therefore the phrase simply expresses that the child should grow up in true human nature, nourished as other infants are, in the ordinary fare of Canaan. It also marks His lowly condition and identifies the country of His birth.

Hence the prophecy can agree with none but Jesus. Hezekiah cannot fulfil it—he was already a boy of eleven or twelve when these words were spoken; nor can Isaiah's own son, for the prophet's wife was no virgin. Only in Jesus, born of the virgin Mary, does it find its literal and glorious fulfilment.

Further Witness of the Prophets to the Virgin Birth

Section 3 – Jeremiah 31 : 22 — *"A New Thing in the Earth"*

How long wilt thou go about, O thou backsliding daughter? For the Lord hath created a new thing in the earth: a woman shall compass a man.

This remarkable saying declares the same mystery in other words. All lesser interpretations offered by Jewish or Christian writers—whether of female courage, or women suing men in marriage—fall far beneath its grandeur. The context itself speaks of restoration and of the coming blessings of Messiah's days (vv. 10-14), and verse 15 immediately foretells the slaughter of the infants at Bethlehem. No other subject fits the passage so well as the incarnation of Christ.

The phrase *"a new thing in the earth"* rightly describes a birth wholly without precedent—one wrought by a creative act of God. Here the woman represents a virgin, and the man (Hebrew geber—a mighty man) refers most

aptly to the Man that is My Fellow (Zechariah 13 v. 7)—the divine Messiah Himself. That the human nature of Christ was conceived by the Holy Ghost, without human father, is indeed a new thing, a miracle of pure creation.

Even some Jewish commentators have glimpsed this. The ancient Greek translators rendered it: "Because the Lord hath created salvation for a new planting," clearly hinting at the Saviour—the Branch of the Lord's planting (Isaiah 4 v. 2), who should arise in a new and wondrous way. Thus Jeremiah, in his own age, confirmed Isaiah's earlier vision: the Redeemer would come by a virgin conception, a divine act that earth had never known before.

Section 4 – Daniel 2 : 45 — "The Stone Cut Without Hands"

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter.

The Jews themselves acknowledge that the kingdom here described is the kingdom of the Messiah. The stone that smote the image is His everlasting dominion, which shall consume all earthly powers, not by force of arms but by the power of truth and grace. Yet the phrase *"cut out of the mountain without hands*" bears a deeper reference—to the miraculous manner of His coming into the world.

Throughout Scripture, birth and generation are sometimes expressed by the figure of hewing or digging from a rock (Isaiah 51 vv. 1-2). When Daniel therefore speaks of a stone cut without hands, it implies a birth effected not by human means but by divine operation. The mountain may be taken for the nation of Israel, from which Messiah arose; the stone cut without hands signifies His conception by the Holy Ghost—sine opere virili, without the act of man.

Thus the prophet shows that the same mighty power which shall one day overturn the kingdoms of this world first manifested itself in the forming of Christ's human nature. His body was prepared by God Himself (Hebrews 10 v. 5): *"A body hast Thou prepared Me."* It was pure, undefiled, and fit to be united to the eternal Word. As Daniel's stone grew to fill the whole earth, so the kingdom born of that miraculous birth continues to enlarge, conquering not by sword but by the gospel of peace.

Section 5 – Conclusion

These three prophecies—of the Virgin, the New Thing, and the Stone Without Hands—combine to bear witness that the Messiah's entrance into the world should be divine in origin, miraculous in manner, and holy in result. His birth was unlike any other:

Predicted by Isaiah as the sign of Immanuel;

Described by Jeremiah as a new creation;

Foreshadowed by Daniel as a work without hands.

In all these, the prophecy finds its full completion in Jesus Christ, who was *"conceived of the Holy Ghost, born of the Virgin Mary,"* and who is both God with us and Saviour of the world.

For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. (Hebrews 7 v. 26)

CHAPTER 6 — Concerning the Place of the Messiah's Birth

The next subject to be examined is the place of the Messiah's birth, which, by prophecy, is clearly fixed and determined in the words of Micah 5 : 2:

But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting.

To understand this passage aright, and to show that it truly designates the place of Messiah's birth—as the Evangelist Matthew later cites it—we shall consider:

1 That the Messiah, and no other, is the Person here intended.
2 That the ancient Jews themselves expected Him to be born at Bethlehem.
3 That Jesus of Nazareth was in fact born there.
4 The objections made against applying this prophecy to Him.
5 And lastly, the reconciliation of certain apparent differences between Micah and Matthew.

Section 1 – That the Messiah Alone Is Intended

It cannot refer to Zerubbabel, as some imagine, for he was born in Babylon—as his very name declares—not in Bethlehem. He ruled as governor of Judah, not as ruler in Israel, nor could it be said of him that "his goings forth have been from everlasting." To reduce so majestic a phrase to the meaning of an "ancient family descent" is intolerable; it belongs properly to the Eternal Son, the only-begotten of the Father.

1. The Context Supports This View

The person mentioned in verse 1 is called "*the Judge of Israel.*" Aben Ezra admits that this can only apply either to Messiah or to Zerubbabel; yet the description suits none but the former. He was to be smitten *"with a rod upon the cheek,"* a treatment fulfilled literally in Jesus—for the evangelists record that "they spit in His face, buffeted Him, and smote Him with the palms of their hands" (Matthew 26 : 67).

The following verses strengthen the same conclusion. The One who comes forth from Bethlehem is *"to be Ruler in Israel"*—a title consistently applied to Messiah throughout Scripture (Isaiah 2 : 4; 11 : 3–4). And the statement that *"His goings forth have been from of old, from everlasting"* declares His eternal being, as in Habakkuk 1 : 12, and as Jarchi rightly explains from Psalm 72 : 17—*"Before the sun was, His name was Jinnon."* The rabbis acknowledge Jinnon as one of the names of Messiah, signifying the Son; thus the phrase beautifully expresses His eternal generation.

Verse 4 depicts Him as *"a Shepherd"* who feeds His flock in the strength of the Lord; verse 5 calls Him *"the Peace."* Every feature accords with Christ the Good Shepherd, whose peace passes all understanding. The Assyrian, their known enemy, may well typify the spiritual foes—sin, Satan, and the world—against whom He conquers by the gospel.

2. The Scope of the Prophecy

The prophecy serves to console Israel in view of coming calamities. The close of the previous chapter foretells their deliverance from Babylon, yet also future judgment by *"the daughter of troops"*—the Roman power under Titus Vespasian. Amid such terrors, God promises that the Messiah shall arise from Bethlehem before those desolations fall, and in Him true peace shall be found.

3. The Testimony of Jewish Writers

Many of their own authorities confess that this text concerns the Messiah.

Aben Ezra, Kimchi, and others so interpret it; and in our Lord's day the same belief prevailed universally among the Jews, as will shortly appear.

Section 2 – That the Jews Expected Messiah to Be Born at Bethlehem

1 This is plain from the New Testament itself. When the wise men came from the East asking, "*Where is He that is born King of the Jews?*" Herod gathered the chief priests and scribes and demanded of them where Christ should be born. Without hesitation they answered, *"In Bethlehem of Judea,"* quoting this very passage of Micah (Matthew 2 : 5–6). Thus the learned doctors and the common people alike agreed that Bethlehem was the destined birthplace of the Messiah.

Even the multitude reasoned thus concerning Jesus: "Shall Christ come out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?" (John 7 : 41–42). From what text could they have learned this but from Micah 5 : 2?

2 Their ancient Targums bear witness to the same belief. Upon Genesis 35 : 21—where Israel spread his tent beyond the tower of Eder, near Bethlehem—the Targum of Jonathan adds, *"The place from whence the Messiah shall be revealed in the latter days."* Likewise, on Micah 4 : 8, the same Targum links *"the tower of Eder"* with the coming of the Redeemer.

3 Even later Jewish tales betray the same conviction. Some rabbinical writings admit that Messiah was indeed born at Bethlehem before its destruction but remains hidden for the sins of Israel—a fable which, though absurd, proves the deep-rooted expectation that Bethlehem was His appointed birthplace.

Fulfilment, Objections, and Reconciliation

Section 3 – That Jesus Was Born at Bethlehem

Though Mary dwelt at Nazareth, divine providence so ordered events that she should be delivered of her Son in Bethlehem, to fulfil the ancient prophecy. Augustus Cæsar decreed a general enrolment throughout the empire. This required every man to go to his own city to be taxed; and thus *"Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David,) to be taxed with Mary his espoused wife, being great with child."* (Luke 2 vv. 4–5)

Thus the very decree of a heathen emperor accomplished the purpose of heaven. It is remarkable that Augustus had planned a census nearly thirty years earlier but was hindered by political unrest; it was reserved for this appointed time that prophecy might be fulfilled. *"It must be so,"* for the Lord had spoken it by His prophet. Nor did even the Jews deny that Jesus was born there; indeed, their own malicious writings, composed to heap reproach upon Him, inadvertently acknowledge Bethlehem as the place of His birth.

Section 4 – Objections Answered

1. That Jesus did not rule over Israel

They urge that He was rejected and slain, and therefore could not be "ruler in Israel." Yet though they crucified Him, God hath exalted Him "to be a Prince and a Saviour" (Acts 5 v. 31). The same Jesus whom they despised now rules His true Israel by His word and Spirit, and has ruled their nation with "a rod of iron." The kingdom rejected on earth was established in heaven.

2. That the times of Messiah were to be peaceful

The peace promised was never meant of outward tranquillity, but of inward reconciliation with God. Hence the angels' song at His birth: *"Glory to God in the highest, and on earth peace, good will toward men."* (Luke 2 v. 14) Through His blood He hath *"made peace"* (Colossians 1 v. 20), and His followers enjoy that "peace which passeth all understanding," though surrounded by conflict.

3. That verses 5 and 6 describe a warrior

Some say that the prophecy's mention of destroying the Assyrian proves it inapplicable to Christ. Yet the figure is spiritual, not carnal. The Messiah conquers by the sword of the Spirit, overthrowing idolatry, ignorance, and sin. In this sense He is the Prince of Peace, triumphing not by violence but by grace.

Section 5 – Reconciling Micah and Matthew

The evangelist cites the prophecy thus:

"And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel." (Matthew 2 v. 6)

Three chief differences are easily harmonised.

1. The Name of the Place

Micah calls it Bethlehem Ephratah; Matthew, Bethlehem in the land of Juda. There were two towns named Bethlehem—one in Zebulun (Joshua 19 v. 15), the other in Judah (Judges 17 v. 7; Ruth 1 v. 2). Matthew simply clarifies which is meant: that in Judah, the city of David.

2. The Expression of Its Rank

Micah calls it *"little among the thousands of Judah,"* whereas Matthew writes, *"not the least."* The difference is more verbal than real. It may be read interrogatively—"Art thou the least?"—to which the answer follows, *"No, thou art not the least, for out of thee shall He come forth."* Once despised for smallness, Bethlehem became great by the birth of Christ. As Dr Pocock and others note, the Hebrew word can signify both small and great; and Bethlehem, though humble in outward splendour, was exalted in spiritual honour.

3. Minor Variations

Micah's "thousands" become Matthew's "princes." Each thousand in Israel had its prince or ruler, so the meaning is identical. The prophet's *"ruler in Israel"* is rendered by Matthew *"Governor that shall feed My people Israel."* The omission of the pronoun "unto Me" (yl) arises because Matthew reports the quotation historically rather than in God's direct speech.

Even had the wording differed more widely, the sense remains untouched; and Matthew, recording the answer of the chief priests, reports their accepted citation faithfully.

Section 6 – Conclusion

From the whole it is plain that Micah 5 : 2 is a literal prophecy designating Bethlehem as the birthplace of the Messiah; that the Jews in every age so understood it; and that it was perfectly fulfilled in Jesus Christ.

We do not present this single proof alone to establish His Messiahship—many others concur—but it stands among them as a strong and corroborating witness. Many were born in Bethlehem, yet of none but Him could it be said,

"Whose goings forth have been from of old, from everlasting."

Thus Bethlehem, though little among the thousands of Judah, was honoured above all cities of the earth, for there was born the Lord of Glory, the everlasting Son of the Father, the true Immanuel, God with us.

CHAPTER 7 — Circumstances

Shewing the Several Circumstances that were to Attend or Follow upon the Messiah's Birth according to the Prophets; and how they were Punctually Fulfilled in Jesus

Having considered the place of the Messiah's birth, we now observe the several circumstances which were to attend it—or immediately follow it—according to the prophets of the Old Testament, and how exactly they were accomplished in Jesus Christ. The evangelist Matthew gathers the principal of these together in the second chapter of his Gospel.

Section 1 – The Star in the East

The first and most remarkable sign attending His birth was the appearance of a star in the East. The Magi declared, "*We have seen His star in the east, and are come to worship Him.*" (Matthew 2 v. 2 & 9-10) Though Matthew does not cite a specific prophecy, there is strong ground to believe one foretold it—namely Numbers 24 v. 17:

There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

That this is a prophecy of the Messiah is confessed by many Jewish commentators. Both Targums—Onkelos and Jonathan—interpret it of Him, and Aben Ezra acknowledges that their Rabbis do the same. No other person in Israel's history fits the language. The Star and the Sceptre denote a royal, conquering Deliverer whose goings forth reach unto the ends of the earth. The learned Jew who admitted that *"Balaam spake this concerning the Messiah, whose coming we still await"* bore unwitting witness that it was already fulfilled in Jesus, who has *"spoiled principalities and powers"* and reigns even now over "the children of men"—as Onkelos renders "the children of Sheth."

Section 2 – Whether the Star be a Title or a Sign

The question remains: was the Star meant as one of Messiah's titles, or as a sign of His appearing? Some ancient Jews took it as a title; hence the false

deliverer whom they followed for a time was styled Bar-Kokhba, the Son of the Star, in reference to this very text—until, discovering his deceit, they renamed him Bar-Koziba, the Son of a Lie.

It may well be that when Jesus is called "the bright and morning Star" (Revelation 22 v. 16), the allusion glances back to Balaam's oracle. Yet it seems more reasonable to take the prophecy as promising a celestial sign rather than merely a title. As there shall be a visible token in heaven at His second coming, so there was at His first—a star appearing to announce that "the Sceptre-Bearer" had arisen out of Israel.

Two considerations support this sense:

1 The conclusion drawn by the wise men themselves. They knew from the appearance of the star that *"the King of the Jews"* was born, and travelled to worship Him. What could have led them to such a conclusion except this prophecy of Balaam, preserved or transmitted among their Eastern sages? Abulpharagius, the Arabic historian, reports that Zoroaster foretold his magi of a great King to be born of a virgin in the land of the Hebrews, and that a wondrous star should appear by day as well as by night; he charged them that when it shone they should follow its course and present gifts to the newborn King. If this story be true, the source of Zoroaster's knowledge is not difficult to trace—he must have derived it from Balaam's prophecy, for Balaam was of that same Eastern country and well known among them.

2 The Jewish expectation of such a star. In the Zohar it is written more than once that "when Messiah shall be revealed, a bright and shining star shall arise in the east." Whence could this expectation have sprung but from Balaam's words themselves? Surely not from the Christian Gospel, for the Jews would never ground their hopes upon it. Their own admission therefore confirms that this prophecy was anciently understood of the Messiah, and its fulfilment perfectly accords with the star that heralded the birth of Jesus Christ.

The Flight into Egypt, the Slaughter of the Infants, and the Title "Nazarene"

Section 3 – The Flight into Egypt

When the Magi had worshipped the holy Child and departed another way, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, and take the young child and His mother, and flee into Egypt." Joseph obeyed

at once, and remained there until the death of Herod. The evangelist adds, "That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son." (Matthew 2 v. 15)

The words are found in Hosea 11 v. 1:
When Israel was a child, then I loved him, and called My son out of Egypt.

Though they first recall the national deliverance of Israel, the form and spirit of the passage point beyond that to the true Son, the antitype of Israel. The prophets often used the name Israel for the Messiah Himself (Isaiah 49 v. 3). Thus the verse may be read as a direct prophecy: the Lord, foreseeing His people's sin and the judgments that must come, declares His everlasting love, promising that He will yet "call His Son out of Egypt."

Jesus, as the true Israel, repeated in His own person the history of the nation—going down into Egypt, being preserved there, and returning again in triumph. What Israel did in shadow, He fulfilled in substance. Hence the evangelist rightly interprets the words literally of the Messiah; they are not a mere accommodation or pious allusion, but a direct prophecy, perfectly verified when the young Child was brought again into the land of Judea.

Section 4 – The Slaughter of the Infants

Herod, deceived by the Magi and fearful of losing his throne, commanded that all the male children in Bethlehem and its borders, from two years old and under, should be slain. This barbarous act the evangelist connects with Jeremiah 31 v. 15:

In Ramah was there a voice heard, lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. (Matthew 2 v. 17–18)

This cannot be explained of the Babylonian captivity, for that calamity brought general wailing, not the mourning of mothers alone, nor was it confined to Ramah. The text clearly speaks of death, not of captivity—"*they are not*." Rachel, buried near Bethlehem, is fitly introduced as the mother lamenting her children; her tomb became the symbol of the sorrow of all Judean mothers whose infants perished by Herod's cruelty.

The prophecy suits the event exactly. The cry of lamentation rose from the very region of Rachel's sepulchre; and the following verses of Jeremiah

give gracious comfort: *"Refrain thy voice from weeping, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy."* (Jeremiah 31 v. 16–17) The promise of resurrection was the only consolation adequate to such grief. Thus this passage stands as a literal prophecy of the massacre at Bethlehem, fulfilled within a short time of the Messiah's birth.

Section 5 – He Shall be Called a Nazarene

When Joseph brought the Child back from Egypt, "he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." (Matthew 2 v. 23)

Here critics have long stumbled, for no such sentence is found verbatim in the Old Testament. Yet several observations remove the difficulty. The evangelist does not cite a single prophet, but the prophets collectively, indicating that he refers to the general tenor of their predictions, not to the wording of any one text. The phrase *"He shall be called"* often means *"He shall be"*; and Matthew does not even say it was written by the prophets, only that it was spoken by them.

The sense, then, is that the Messiah should be despised and lightly esteemed, which was indeed the united testimony of the prophets (Psalm 22; Isaiah 53; Zechariah 11 v. 12–13). By dwelling in Nazareth—a town held in contempt—Jesus fulfilled this prophetic description and came to be known by a name of reproach, *"Jesus of Nazareth."* The title by which His followers were afterwards derided—*"Nazarenes"*—was therefore itself a witness to prophecy fulfilled.

Moreover, many have observed that Isaiah 11 v. 1 calls the Messiah *"a Branch"*—in Hebrew Netzer—a word identical in form with the name Nazareth. Thus, by a beautiful providence, the city's name embodied one of His prophetic titles: *"He shall grow up as a tender branch."* Some even find a further allusion in Jeremiah 31 v. 6: *"The watchmen (Nazarenes) upon Mount Ephraim shall cry, Arise, and let us go up to Zion."* Whether through word or through circumstance, the prophets truly foretold that Messiah would be called a Nazarene—and so He was.

Section 6 – Summary

To summarise:

The star in the east announced His birth.

The flight into Egypt fulfilled the word, "Out of Egypt have I called My Son."

The slaughter of the infants answered Jeremiah's lamentation.

His dwelling in Nazareth completed the prophets' witness that Messiah should be despised and lowly.

Each event, divinely ordered, combined to mark the true Christ, whose life from cradle to cross was a living commentary upon the Law and the Prophets.

For the testimony of Jesus is the spirit of prophecy. (Revelation 19 v. 10)

CHAPTER 8 — Prophetic Office

Concerning the Prophetic Office of the Messiah; wherein is proved that He is the Prophet spoken of in (Deuteronomy 18 v. 15); together with an Enquiry into His Forerunner, His Work, and the Place and Success of His Ministry.

Having traced the ancient prophecies to the very place of the Messiah's habitation, we now reach that period in which He was to appear as the great Prophet of Israel. The Scriptures are silent concerning Him from His childhood until the time of His public manifestation, save only the brief account of His visit to Jerusalem at twelve years of age, when He sat among the doctors, both hearing and asking questions. In like manner, the prophets were silent concerning His youth, speaking only of His public appearing as the Prophet that should come into the world.

The course of our enquiry will therefore be as follows:

1 To prove from Deuteronomy 18 v. 15 that the Messiah was to be a Prophet.
2 To enquire who was to be His forerunner, according to Isaiah and Malachi.
3 To consider His prophetic work in its several branches.
4 To identify the place of His principal ministry.
5 To shew the success that was to attend His message.

Section 1 – The Messiah Promised as a Prophet

The Lord thy God will raise up unto thee a Prophet from the midst of

thee, of thy brethren, like unto me; unto Him shall ye hearken. (Deuteronomy 18 v. 15)

These words, applied by the Apostle Peter to Jesus Christ (Acts 3 v. 22), are the clearest promise of a coming Prophet. Christ Himself referred to them when He said, *"Moses wrote of Me"* (John 5 v. 46). And at His transfiguration the Father's own voice confirmed the same, declaring, *"This is My beloved Son, in whom I am well pleased; hear ye Him"*—the very command found in Moses' words.

That this prophecy can apply to none but the Messiah appears from every consideration. It cannot refer to Joshua, who, though Moses' successor in leadership, was not a prophet; nor to Jeremiah, who, though a prophet, was not like unto Moses in the sense intended. Nor can it refer to a mere succession of prophets, for the text speaks of a single Prophet, one eminent and incomparable—"like unto Moses." The ancient Targums and the Septuagint both so render it.

Moses' prophetic distinction was unique:

He spake with God face to face.

He wrought mighty signs and wonders before all Israel.

He was the mediator of the covenant and the deliverer of the people.

Therefore the promised Prophet must share these very qualities in a higher and more glorious sense. The Jews themselves understood it so; hence their expectation in Christ's day of *"that Prophet which should come into the world."* (John 6 v. 14)

1. The Connection of the Promise

The promise follows a warning against the heathen diviners and observers of times. Unlike the deceptive soothsayers of the nations, God would send them true prophets—and, above all, one great Prophet, raised up from among their brethren, to reveal His will in full. Thus their faith was directed away from false oracles to that coming revelation which should eclipse all others.

2. The Occasion of the Promise

The words were given in answer to Israel's request at Sinai. Terrified by

the thunderings of the mount, the people begged that they might no longer hear God's voice directly but through a mediator. God granted their desire, appointing Moses then—and assuring them that in future He would again raise up one from among them, like unto Moses, through whom He would make His final revelation. As the Law was given by Moses, so grace and truth came by Jesus Christ. (John 1 v. 17)

Hence there was no need for a constant line of new prophets; they were only to expound the revelation already given until the Great Prophet Himself should come.

3. The Threat to Those Who Reject Him

And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My Name, I will require it of him. (Deuteronomy 18 v. 19)

Peter interprets this as meaning that such shall *"be destroyed from among the people."* (Acts 3 v. 23) The Jewish nation's later destruction for rejecting Christ stands as a solemn witness of that judgment fulfilled. Their city and temple were laid waste, and their commonwealth dissolved—proof that the curse fell not on the Prophet, but on His despisers.

4. His Exact Likeness to Moses

Christ resembles Moses in every principal point, yet excels him in all.

Moses was a mediator; Christ is the Mediator of the New Covenant.

Moses delivered Israel from bondage in Egypt; Christ delivers His people from the bondage of sin.

Moses spake with God face to face; Christ dwelt in the bosom of the Father and hath declared Him.

Moses wrought mighty signs; Christ did those works which none other man did.

Thus, He alone answers fully to the description—a Prophet like unto Moses.

Section 2 – His Forerunner

The prophets foretold that before this great Prophet should appear, a forerunner would prepare His way.

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. (Isaiah 40 v. 3)

Behold, I send My messenger, and he shall prepare the way before Me. (Malachi 3 v. 1)

These prophecies are expressly applied in the New Testament to John the Baptist (Matthew 3 v. 3; Mark 1 v. 2–3; Luke 3 v. 4). John came *"preaching in the wilderness of Judea," crying, "Repent ye, for the kingdom of heaven is at hand."* He baptized with the baptism of repentance, turning many of the children of Israel to the Lord their God. He warned the self-righteous not to rest on their descent from Abraham and declared of Jesus, *"Behold the Lamb of God, which taketh away the sin of the world."* (John 1 v. 29)

The prophets further describe this forerunner as Elijah the prophet (Malachi 4 vv. 5–6). Though some Jews expected Elijah in person, the text truly refers to one coming in the spirit and power of Elijah—bold, zealous, austere, and faithful. Hence the angel announced of John, "He shall go before Him in the spirit and power of Elias." (Luke 1 v. 17)

When John denied being "Elias" (John 1 v. 21), he spoke truthfully; he was not Elijah the Tishbite, but he was indeed the Elias that was to come, as Christ Himself affirmed: "This is Elias, which was for to come." (Matthew 11 v. 14)

The Work, Place, and Success of the Messiah's Prophetic Office

Section 3 – The Work of the Prophet

The office of the Messiah, as the Prophet of the Lord, consisted chiefly in three branches — to preach, to confirm His word by miracles, and to foretell things to come.

1 To Preach the Gospel

The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek. (Isaiah 61 v. 1)

This prophecy, acknowledged by the ancient Jews to concern the Messiah, was openly claimed by Jesus when He began His ministry in Nazareth. *"This day,"* said He, *"is this scripture fulfilled in your ears."* (Luke 4 v. 21) None but the Anointed of God could speak thus; for who else could bind up the broken-hearted, proclaim liberty to the captives, and open the prison to them that are bound?

Among the tokens given to the disciples of John, when they asked, "Art Thou He that should come?" was this — "The poor have the gospel preached to them." (Matthew 11 v. 5) His words came not as those of the scribes, cold and uncertain, but with majesty and power. His enemies confessed, "Never man spake like this man." (John 7 v. 46) He taught with authority; He spake as one that knew heaven and earth were His witness.

2 To Work Miracles

The prophets foretold that when God should come to save His people, *"the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; then shall the lame man leap as an hart, and the tongue of the dumb sing."* (Isaiah 35 vv. 5–6)

These very signs were wrought by Jesus, and to them He appealed: "Go and shew John again those things which ye do hear and see." (Matthew 11 v. 4) The multitude in His day expected such wonders of the Messiah, for they said, *"When Christ cometh, will He do more miracles than these which this man hath done?"* (John 7 v. 31) And though later rabbis have pretended otherwise, their forefathers looked for miracles equal to those at the Exodus.

Thus the signs confirmed His mission. Even His enemies could not deny them; they only sought to ascribe them to other power. But His works bore witness of Him, that the Father had sent Him.

3 To Foretell Things to Come

A prophet is known by the truth of his predictions; and every word of Jesus was fulfilled. He foretold His betrayal and denial, His rejection and crucifixion, His resurrection on the third day, the fall of Jerusalem, the scattering of the Jews, and the preaching of the Gospel among the Gentiles. All came to pass exactly as He said. By the rule of their own teachers — *"if a prophet's words be fulfilled, then know that the Lord hath sent him"* — He must be owned as the true and faithful Prophet of God.

Section 4 – The Place of His Ministry

The prophets had not left this uncertain. Isaiah 9 vv. 1–2 declares:

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

These words refer to Galilee of the nations — that northern region long despised for its mixture of peoples. Though Bethlehem was foretold as the place of His birth, Galilee was marked out as the chief scene of His public work. Matthew records its fulfilment:

He left Nazareth, and came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Naphtali: that it might be fulfilled which was spoken by Esaias the prophet. (Matthew 4 vv. 13–16)

There He called His first disciples, taught in their synagogues, healed the sick, and preached the kingdom of God. There He wrought His first miracle at Cana; there He promised to meet His followers after His resurrection; there He appeared to them in glory. The very people who once sat in darkness were the first to behold the Light of the World.

The Jews of that time expected Messiah's first appearance to be in Galilee — a notion drawn from this prophecy itself — and in this, too, their expectation was fulfilled.

Section 5 – The Success of His Ministry

Yet the prophets also foretold that His success among men should seem small. "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isaiah 53 v. 1) Though He spake with authority and confirmed His word by mighty works, the hearts of many grew harder still.

The reason lay not in any defect of His teaching, but in the corruption of human nature. Isaiah foresaw it when he heard the divine commission:

Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes. (Isaiah 6 vv. 9–10)

Jesus Himself quoted this prophecy to explain the unbelief of His hearers (Matthew 13 vv. 13–15; John 12 vv. 37–40). That judicial blindness, begun

in Isaiah's day, reached its height in theirs and brought upon them the desolation foretold: "Until the cities be wasted without inhabitant." (Isaiah 6 v. 11) This was fulfilled when Jerusalem and the temple were destroyed by the Romans — a lasting witness that the rejection of the Prophet of God ends in ruin.

Section 6 – Conclusion

Thus every part of the prophetic office has been fulfilled in Jesus Christ:

He was the Prophet like unto Moses.

He had a forerunner in John the Baptist, the voice crying in the wilderness.

He preached the glad tidings of salvation.

He confirmed His word by miracles and prophecy.

He ministered chiefly in Galilee, the land that once sat in darkness.

And though rejected by many, His word endures, shining still as that great light to the Gentiles.

Grace and truth came by Jesus Christ. (John 1 v. 17)

CHAPTER 9 — Remarkable Occurance

Concerning the Remarkable Occurrence of the Messiah's Riding to Jerusalem upon an Ass; wherein the Prophecy of Zechariah 9:9 is particularly considered.

Having traced the prophecies that concern the Messiah through His ministry and prophetic office, we must now pause upon a most remarkable event that occurred toward the close of His public life — His triumphant entry into Jerusalem upon an ass.

That Jesus of Nazareth did so is attested not only by all four evangelists but also, indirectly, by the Jews themselves, who have never denied the fact. In this act, the prophecy of Zechariah 9:9 found its literal fulfilment:

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly,

and riding upon an ass, and upon a colt the foal of an ass.

This prophecy, in its plain and literal sense, belongs to the Messiah alone. Some, indeed, have strained to apply it to Zerubbabel, Nehemiah, or Judas Maccabæus, yet none of these men were kings, nor is it recorded of any of them that they ever rode publicly into Jerusalem upon an ass amid songs of rejoicing. Every part of the description fits Christ, and none else. The evangelists explicitly cite the prophecy (Matthew 21 vv. 4–5; John 12 vv. 14–16), and the people of His day clearly understood it as Messianic. Their conduct leaves no doubt; for when they saw Jesus entering the city, they spread their garments in the way, cut down branches from the trees, and cried, Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord. (Matthew 21 v. 9) They acknowledged in Him Zion's King foretold by the prophet.

Let us consider the several characters and features here ascribed to this King of Zion, and how perfectly they agree with Jesus Christ.

1 He is a King — Zion's King

That the Messiah was to be a King is confessed even among the Jews, who frequently style Him the King Messiah. The dispute between them and us is not whether He is a King, but what kind of King He should be — temporal or spiritual. They looked for one who would reign in earthly pomp and power; we, following the prophets, own Him as the King whose kingdom is not of this world. Jesus never denied His kingship, though He declared before Pilate, "My kingdom is not of this world." (John 18 v. 36) He reigns over the hearts of His saints, the King of righteousness and of peace, whose dominion shall have no end.

2 He is Just and Righteous

He is described as just, or righteous in all His ways. This agrees perfectly with the life of Jesus. He rendered to Caesar the things that were Caesar's, and to God the things that were God's. His whole life was one continued act of righteousness and obedience; so spotless, indeed, that even His enemies, after searching for accusation, were compelled to invent false witnesses. Pilate himself confessed, "I find no fault in Him." (John 19 v. 4)

3 He is One Having Salvation

The prophecy adds that He is having salvation — that is, One commissioned and empowered to bestow it. His very name, Jesus, means

Saviour. As it is written, "He shall save His people from their sins." (Matthew 1 v. 21)

Some have objected that the Hebrew word may be rendered saved rather than saving, and would therefore apply the verse to one rescued from captivity, such as Zerubbabel. But this alters nothing, for even so it suits Christ, who was Himself saved from death by resurrection, that He might become the Saviour of others. *"Thou wilt not leave My soul in hell,"* said the Psalmist concerning Him, "neither wilt Thou suffer Thine Holy One to see corruption." (Psalm 16 v. 10) By being delivered from the grave, He obtained eternal redemption for us.

Thus whether we read the word actively or passively, the sense is fulfilled in Him: He is mighty to save and able to deliver from death.

4 He is Lowly and Meek

Another title given to Him is lowly or poor, a description utterly inapplicable to Zerubbabel, Nehemiah, or Judas Maccabæus, all of whom were men of means and authority. But it perfectly suits Jesus. He was born of humble parents, lived without wealth or dwelling, and said of Himself, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." (Luke 9 v. 58)

If the word be taken as meek, the likeness is still exact; *"Learn of Me,"* said He, *"for I am meek and lowly in heart."* (Matthew 11 v. 29) His humility appeared in all things — in His gentle manner with the poor and despised, in His patience under wrong, and in that memorable act when He washed His disciples' feet, giving them an example that they should do likewise.

5 He Rides upon an Ass

This is the most distinctive mark of the prophecy, and one that even the rabbis could not overlook. The Messiah, they said, would come *"lowly, and riding upon an ass."* And so Jesus did. The evangelists describe it with solemn simplicity: He sent for the colt, sat upon it, and entered the city amidst the people's cries of Hosanna. The rulers, alarmed, said, "Behold, the world is gone after Him." (John 12 v. 19)

Thus the prophecy was fulfilled to the letter. The King of glory came not in chariot or splendour, but in meekness and peace.

The Prophecy in its Fulfilment and Full Glory

6 He Removes the Instruments of War and Proclaims Peace

In the verse that follows (Zechariah 9 v. 10), the prophet adds:

And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace unto the heathen; and His dominion shall be from sea even to sea, and from the river even to the ends of the earth.

This, too, was marvellously fulfilled in Jesus Christ. By His death He *"made peace through the blood of His cross"* (Colossians 1 v. 20). The gospel that He and His apostles preached was the gospel of peace; His kingdom is a kingdom of righteousness, and peace, and joy in the Holy Ghost (Romans 14 v. 17); and He Himself bears the enduring title Prince of Peace (Isaiah 9 v. 6).

He came not to wield the sword of earthly conquest, but to abolish it; not to raise armies, but to reconcile God and man. The weapons of His warfare are spiritual, mighty through God to the pulling down of strongholds. Wherever His word is received, hatred and wrath give place to charity and goodwill.

7 His Kingdom Shall Be Universal

The prophet continues: "His dominion shall be from sea to sea, and from the river even to the ends of the earth." No words could more clearly declare a reign extending far beyond the borders of Judah. So vast an empire never belonged to Zerubbabel or Nehemiah; but it is true of the Messiah alone.

Even the Jewish expositor Jarchi admits that this must refer to the King Messiah, *"whose rule shall encompass the world."* This is in perfect harmony with other prophecies: *"Of the increase of His government and peace there shall be no end"* (Isaiah 9 v. 7); *"All kings shall fall down before Him, all nations shall serve Him."* (Psalm 72 v. 11)

The fulfilment of this is already begun. The dominion of Jesus stretches, in the language of the prophet, "from sea to sea"; for the sun never sets on lands where His name is known and worshipped. And the day will come when "the kingdoms of this world shall become the kingdoms of our Lord, and of His Christ." (Revelation 11 v. 15)

8 The Coming of This King a Matter of Joy

Lastly, the whole scene is ushered in with a note of triumph and gladness:

Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee.

The command to rejoice marks the greatness of the event. Zion's long expectation is now fulfilled; her King appears — not in pomp or vengeance, but in humility and salvation. Hence the prophet bids her shout for joy.

And so it was. When Jesus entered the city, *"all the city was moved."* The multitude cut down branches from the palm trees and cried, *"Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord; Hosanna in the highest."* (Matthew 21 vv. 8-9) The sound of praise filled the streets; the daughters of Zion did indeed rejoice, though the rulers of Jerusalem murmured.

Thus, in one single and public act, the whole prophecy was literally and magnificently fulfilled. He came as King, Just, having Salvation, Lowly, riding upon an Ass, speaking Peace, and whose Dominion is without end.

Conclusion

From the evidence before us it plainly appears that this prophecy of Zechariah 9 v. 9-10 could point to none but the Messiah, and that in Jesus Christ it found its perfect and literal accomplishment.

His royal office is shown in His entrance as Zion's King.

His righteousness in His life of perfect obedience.

His salvation in His triumph over death.

His meekness in His humble manner of appearing.

His mission of peace in the gospel He proclaimed.

His universal dominion in the spread of His kingdom through the earth.

His glory and joy in the acclamations of those who welcomed Him.

In this manner the prophecy shines with a brightness which time has only made more clear: *"Behold, thy King cometh unto thee."* The same Lord who once entered Jerusalem in meekness shall yet come again in glory; then shall the cry be heard once more — not Hosanna only, but Alleluia; for the Lord God Omnipotent reigneth! (Revelation 19 v. 6)

CHAPTER 10 — Concering The Sufferings

Concerning the Sufferings of the Messiah; wherein Psalm 22 and Isaiah 53 are particularly considered, together with the several Circumstances which were to attend these Sufferings.

The writers of the New Testament not only record the sufferings of Jesus Christ but continually refer back to the Old Testament, showing that the Messiah's sufferings were long foretold. Thus Paul reasoned with the Jews at Thessalonica:

Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. (Acts 17 vv. 2–3)

They affirmed that the Spirit of God in the prophets *"testified beforehand the sufferings of Christ, and the glory that should follow."* (1 Peter 1 v. 11) Paul also declared before King Agrippa that he said *"none other things than those which the prophets and Moses did say should come."* (Acts 26 vv. 22–23)

And our Lord Himself, reproving His disciples for their unbelief, said:

O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into His glory? (Luke 24 vv. 25–26)

He then "expounded unto them in all the Scriptures the things concerning Himself." Clearly therefore, the prophets had spoken much of a suffering Messiah.

In this chapter we shall:

1 Examine the principal prophecies that speak of His sufferings and prove they belong to Him alone.

2 Note the distinct parts of those sufferings as foretold.
3 Consider the various circumstances that were to accompany them.

Section 1 – The Prophecies of His Sufferings

The chief prophecies relating to this subject are found in Psalm 22 and Isaiah 53, both of which portray a single, suffering person—one forsaken of God, despised by men, pierced, mocked, and yet victorious.

1 Psalm 22 – The Cry of the Forsaken One

No passage of Scripture so plainly prefigures the cross as this Psalm. It cannot reasonably be applied to the Jewish nation or to any other individual but the Messiah. The sufferer speaks in the first person, surrounded by mockers who cry:

He trusted on the Lord that He would deliver Him; let Him deliver Him, seeing He delighted in Him. (Psalm 22 v. 8)

The scene is vivid: His bones are out of joint, His hands and feet pierced, His garments parted, lots cast for His vesture. None of these things befell David, but all were literally fulfilled in Jesus Christ.

Even the title of the Psalm — Aijeleth Shahar, *"The Hind of the Morning"* — is fitting. It may signify the Morning Star, a title later applied to Christ Himself (Revelation 22 v. 16), or, as the Targum renders it, the daily morning sacrifice, a type of the Lamb of God. The Psalm ends not in defeat but triumph: *"All the ends of the world shall remember and turn unto the Lord."* (v. 27) Thus, through His sufferings, the Gentiles are brought into His fold.

2 Isaiah 53 – The Man of Sorrows

The fifty-third chapter of Isaiah has ever been the stumbling stone of unbelieving Israel. Unable to reconcile it with their carnal notion of a triumphant deliverer, later rabbis have strained to apply it elsewhere — to Abraham, Moses, Josiah, Jeremiah, or even to the nation of Israel itself. Yet none of these fits the description.

The prophet speaks of one person, distinct from the people, who "hath borne our griefs, and carried our sorrows." He is "wounded for our transgressions", "cut off out of the land of the living", and yet "shall prolong His days." No mere mortal answers this but Christ alone.

It cannot be Josiah, who died by his own rashness at Megiddo and for whose death no nations were judged.

It cannot be Jeremiah, who, though a prophet of sorrows, was sinful like other men, impatient under suffering, and never died as an offering for sin.

Nor can it be the nation of Israel, for the prophet distinguishes the sufferer from "the transgressions of my people."

But every detail suits Jesus: His humble birth, His rejection, His patient endurance, His vicarious death, His burial with the rich, His resurrection, exaltation, and His intercession for transgressors.

He was despised and rejected of men; a man of sorrows, and acquainted with grief.

He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. (Isaiah 53 vv. 3, 5)

The New Testament writers, without exception, apply these verses to Him, declaring that "He bare our sins in His own body on the tree." (1 Peter 2 v. 24)

Section 2 – The Parts of His Sufferings

Having shown that the Messiah was to be a suffering Saviour, let us briefly trace the several parts of those sufferings as foretold and fulfilled in Jesus Christ.

1 Reproach and Rejection

He was to be *"despised and rejected of men"* (Isaiah 53 v. 3; Psalm 22 v. 6), *"a worm, and no man."* The poverty of His birth, the meanness of His followers, and His claims of divinity drew the mockery of men. On the cross they "wagged their heads" and used the very words of the Psalm: "He trusted in God; let Him deliver Him now."

2 Smitten and Buffeted

They shall smite the Judge of Israel with a rod upon the cheek. (Micah 5 v. 1)

I gave My back to the smiters, and My cheeks to them that plucked off the hair. (Isaiah 50 v. 6)

So it was with Jesus. He was buffeted, spit upon, and scourged, yet "when He was reviled, He reviled not again."

3 Cut Off for the Sins of His People

He was cut off out of the land of the living: for the transgression of My people was He stricken. (Isaiah 53 v. 8)

His death was not for any sin of His own but for ours. "Christ died for our sins according to the Scriptures." (1 Corinthians 15 v. 3) Thus He fulfilled the ancient types of the sin-offering, the Paschal Lamb, and the daily sacrifice.

4 The Death of the Cross

The Psalm describes His hands and feet pierced, His bones out of joint, His tongue cleaving to His jaws — all signs of crucifixion, a punishment unknown among the Jews but common under Rome. That He should suffer thus, though condemned on a Jewish charge, was the hand of Providence fulfilling Scripture.

The Burial, Treachery, and Circumstances Attending the Messiah's Sufferings

5 His Burial and the Grave of the Righteous

Isaiah foretold:

He made His grave with the wicked, and with the rich in His death. (Isaiah 53 v. 9)

These words were exactly accomplished in Jesus. Though crucified between thieves and placed under guard by wicked men, His body was laid in a new sepulchre belonging to Joseph of Arimathaea, a rich man and a counsellor. Thus what seemed a humiliation became an honour, fulfilling also the promise, "And His rest shall be glorious." (Isaiah 11 v. 10)

Even the grave, which is the lowest step of man's descent, was dignified by the presence of the Prince of Life.

6 The Treachery of a Familiar Friend

Yea, Mine own familiar friend, in whom I trusted, which did eat of My

bread, hath lifted up his heel against Me. (Psalm 41 v. 9)

This prophecy came to pass in the betrayal of Jesus by Judas Iscariot. He who had shared the table with the Lord became His betrayer. Our Lord Himself referred to it, saying: *"He that eateth bread with Me hath lifted up his heel against Me."* (John 13 v. 18)

Every line of Psalm 41 finds its echo in those last days: His enemies whispered, *"When shall he die, and his name perish?"*; they plotted in secret; false witnesses rose against Him. Yet He concluded, as the Psalm does, with thanksgiving for resurrection and exaltation: *"By this I know that Thou favourest Me, because Mine enemy doth not triumph over Me."*

7 Sold for Thirty Pieces of Silver

Judas covenanted with the chief priests to betray Jesus for thirty pieces of silver. When remorse overtook him, he returned the money; but they, counting it the price of blood, bought the potter's field for a burial place of strangers.

Thus was fulfilled the prophecy:

And they weighed for My price thirty pieces of silver. And the Lord said unto Me, Cast it unto the potter: a goodly price that I was priced at of them. (Zechariah 11 vv. 12-13)

Matthew cites it under the name of Jeremiah (Matthew 27 vv. 9-10), for the later prophets were then grouped under his heading. The sense is perfect: the Messiah, valued at a slave's price, was to be publicly disowned, yet even that act of contempt served God's design and brought Scripture to its literal fulfilment.

8 Forsaken by His Disciples

I will smite the shepherd, and the sheep shall be scattered. (Zechariah 13 v. 7)

Jesus Himself applied this to His own arrest: *"All ye shall be offended because of Me this night."* (Matthew 26 v. 31) And so it was — *"they all forsook Him, and fled."* The prophecy names Him *"the man that is My fellow, saith the Lord of hosts"* — words that can belong to none but the divine Messiah, equal with the Father, yet smitten for His flock.

9 Forsaken of His God

On the cross He cried in the words of the Psalm:

My God, My God, why hast Thou forsaken Me? (Psalm 22 v. 1)

No words reveal more solemnly the depth of His suffering. The spotless One, bearing our sin, felt the withdrawal of that sensible comfort which had ever been His delight. Yet even in dereliction He still said "My God."

10 Numbered with Transgressors

He was numbered with the transgressors. (Isaiah 53 v. 12)

Between two thieves was He crucified — one blaspheming, one believing — that the Scripture might be fulfilled. The rulers thus unwittingly proclaimed Him the fulfilment of their own prophets.

11 The Parting of His Garments

They part My garments among them, and cast lots upon My vesture. (Psalm 22 v. 18)

When the soldiers crucified Him, they divided His outer garments into four parts, but for His seamless robe they cast lots — a detail preserved by all the evangelists as the literal completion of the Psalm.

12 Gall and Vinegar

They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink. (Psalm 69 v. 21)

To fulfil this, Jesus said, *"I thirst."* They filled a sponge with vinegar and lifted it to His lips. Thus every smallest token of His pain had been written beforehand.

13 Not a Bone Broken

He keepeth all His bones: not one of them is broken. (Psalm 34 v. 20)

Although the legs of the thieves were broken to hasten death, when the soldiers came to Jesus and saw that He was already dead, they brake not His legs. (John 19 v. 33–36) Providence so ordered even this — that He, the true Paschal Lamb, should remain whole and perfect.

14 Pierced

They shall look upon Me whom they have pierced. (Zechariah 12 v. 10)

A Roman spear opened His side, and forthwith came there out blood and water. (John 19 v. 34) The piercing was literal; the mourning for it yet awaits its day, when "the house of David shall look upon Him whom they pierced, and shall mourn."

Though Jerusalem was destroyed soon after His death, the prophecy speaks of a later repentance — a time still to come, when Israel shall acknowledge the Crucified and be turned unto the Lord.

Conclusion

Thus every line of prophecy concerning the Messiah's sufferings found its fulfilment in Jesus Christ.

Betrayed by a friend.

Sold for thirty pieces of silver.

Forsaken by His disciples and even by His God.

Mocked, pierced, and slain.

Buried with the rich.

Yet not a bone broken, and from His grave a glorious resurrection.

In all these, the words of the prophets were made good, that "Christ must needs have suffered, and risen again from the dead."

He who was *"despised and rejected of men"* is now "exalted and extolled, and made very high." The crown of thorns has become the crown of glory; the cross, the throne of His redeeming love.

CHAPTER 11 — The Ressurection

Concerning the Resurrection of the Messiah from the Dead

Having already considered the prophecies concerning the Messiah's

sufferings and the circumstances attending them, we now turn to those passages of Scripture which speak of His resurrection from the dead — the glorious sequel to His passion, and the crowning proof of His Messiahship.

1 Psalm 16:10 – *"Thou wilt not leave my soul in hell"*

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. (Psalm 16 v. 10)

These words clearly signify that the body of this Holy One should not remain in the grave long enough to decay, but should be raised again. The word soul here often denotes the body (as in Leviticus 19:28), and hell (Hebrew Sheol) is frequently used for the grave (see Genesis 42:38; Isaiah 38:18).

The apostles repeatedly cite this text as a direct prophecy of Christ's resurrection. Peter declared on the day of Pentecost:

David is both dead and buried, and his sepulchre is with us unto this day… But he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. (Acts 2 vv. 29–31)

Paul likewise affirmed:

David, after he had served his own generation by the will of God, fell on sleep, and saw corruption; but He, whom God raised again, saw no corruption. (Acts 13 vv. 36–37)

Thus David could not be the subject; his body did see corruption. The words belong solely to Christ Jesus, the Holy One of God, whose flesh lay in the tomb but three days — too short a time for decay to begin (John 11 v. 39).

Even some Jewish commentators admit that the sense of the verse implies that "the worm and the moth should have no power over Him" — a statement true only of the Messiah.

2 Psalm 2:7 – *"Thou art My Son, this day have I begotten Thee"*

I will declare the decree: the Lord hath said unto Me, Thou art My Son; this day have I begotten Thee. (Psalm 2 v. 7)

The whole Psalm concerns the Messiah — the Lord's Anointed against whom the kings of the earth set themselves. The early Jewish teachers so understood it, applying these words to the coming King.

The apostles, quoting them in Acts 13:33, apply them to Christ's resurrection:

God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee.

The resurrection was, as it were, His second birth — *"the firstborn from the dead."* (Colossians 1 v. 18) It was the birthday of His kingdom — the moment He was declared to be the Son of God with power. (Romans 1 v. 4)

3 Isaiah 26:19 – *"Thy dead men shall live"*

Thy dead men shall live, together with My dead body shall they arise. (Isaiah 26 v. 19)

Many interpreters, both Jewish and Christian, understand this of the resurrection of the dead. The voice here is that of the Messiah, the Lord Jehovah in whom is everlasting strength (v. 4). The promise is that at the time when His dead body should arise, others should arise with Him.

This was literally fulfilled at the resurrection of Jesus:

The graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection. (Matthew 27 vv. 52–53)

Thus the Messiah's rising was both the exemplar and the pledge of ours — *"the firstfruits of them that slept."* (1 Corinthians 15 v. 20)

4 Isaiah 55:3 – *"The Sure Mercies of David"*

I will make an everlasting covenant with you, even the sure mercies of David. (Isaiah 55 v. 3)

That David here means the Messiah is clear, for the next verse calls Him "a witness to the people, a leader and commander to the people." Jewish commentators such as Aben Ezra and Kimchi agree.

Paul cites it thus:

And as concerning that He raised Him up from the dead… He said on this wise, I will give you the sure mercies of David. (Acts 13 v. 34)

The reasoning is sound: the mercies of the covenant could not be sure if the Redeemer had remained in the grave. His resurrection therefore secured and ratified them for His people.

5 Hosea 6:2 – "After Two Days He Will Revive Us"

After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. (Hosea 6 v. 2)

This passage, understood by the Targum and many ancient interpreters of the resurrection, points precisely to the third day — the time fixed for Christ's rising. It speaks of Him as a public person, including His people in Himself: "He will raise us up."

The apostle declares that Christ rose again the third day according to the Scriptures (1 Corinthians 15 v. 4), and this is one of those Scriptures. He rose, not as an isolated man, but as the Representative of all who sleep in Him — "raised up together with Him." (Ephesians 2 v. 6; Colossians 3 v. 1)

6 The Evidence of Fulfilment

That Jesus truly died, the Jews themselves do not deny. That He rose again, His disciples solemnly affirmed — "to whom He showed Himself alive after His passion by many infallible proofs, being seen of them forty days." (Acts 1 v. 3)

They were no credulous men; they had known Him before His death, and after His resurrection they saw and handled the very prints of the nails and the wound in His side. They ate and drank with Him. Over five hundred brethren saw Him at once (1 Corinthians 15 v. 6). Such witnesses, men of honesty and courage, attested what they had seen, though it brought them

persecution and death.

Even the measures taken by His enemies serve to confirm it. The Jewish rulers bribed the guards to say, "His disciples came by night, and stole Him away while we slept." (Matthew 28 v. 13) A poor subterfuge! If they were asleep, how could they know? And how should a few terrified disciples remove a body from a sealed tomb watched by soldiers?

The more they strove to suppress the truth, the more it shone forth.

7 The Third Day

Prophecy and fact agree in fixing the resurrection on the third day. He lay in the tomb long enough to prove His death, but not long enough for corruption. Thus both Psalm 16 and His own words were verified.

Destroy this temple, and in three days I will raise it up. (John 2 v. 19)

Though only parts of three days elapsed — Friday evening, Saturday, and early Sunday — yet by the Jewish reckoning it was the third day from His death.

Conclusion

The Resurrection of Jesus Christ stands as the keystone of the Christian faith.

If thou shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. (Romans 10 v. 9)

It is the seal of His divine mission, the proof that He is the true Messiah, the sign He Himself gave to the unbelieving Jews — "as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." (Matthew 12 vv. 38–40)

By His resurrection, death was conquered, the covenant confirmed, and eternal life brought to light.

"Now is Christ risen from the dead, and become the firstfruits of them that slept."

CHAPTER 12 — The Ascension

Concerning the Ascension of the Messiah to Heaven, His Session at

Having already shown from prophecy that the Messiah was to suffer and rise again from the dead, we now turn to the further testimony of Scripture concerning His ascension into heaven, His session at the right hand of God, and His second coming to judge the world in righteousness.

1 The Ascension of the Messiah

That the Messiah was to ascend to heaven after His resurrection is plainly declared in several passages of the Old Testament.

Psalm 47:5 – *"God is gone up with a shout"*

God is gone up with a shout, the Lord with the sound of a trumpet. (Psalm 47 v. 5)

Both Kimchi and Aben Ezra acknowledge that this Psalm concerns the Messiah, who is here described in the splendour of His royal majesty, exalted upon the throne of His holiness.

If one objects that Jesus' ascension was not accompanied by a trumpet, it may be answered from Acts 1:11, where the angels said to His disciples, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go."

Now since Scripture declares that "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thessalonians 4 v. 16), it follows that His ascent also was with heavenly shout and trumpet — though unheard by mortal ears.

Psalm 110:1 – *"Sit thou at my right hand"*

The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. (Psalm 110 v. 1)

This passage, cited repeatedly in the New Testament, cannot refer to David or to any other mortal, but only to the Messiah. Peter presses the point:

David is not ascended into the heavens: but he saith himself, The Lord said

unto my Lord… (Acts 2 v. 34)

Thus the Messiah's ascension is necessarily implied in His sitting at God's right hand.

Daniel 7:13 – *"One like the Son of Man came with the clouds of heaven"*

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. (Daniel 7 v. 13)

Many Jewish writers admit that this "Son of Man" is the Messiah. The very term Anani (from "clouds") became among them a known title for Him.

This scene describes not His coming to earth, but His ascension — His being brought, by angelic hosts, into the presence of the Father, where dominion and glory were given unto Him (v. 14). So Jesus, when taken up, was received by a cloud out of sight, as the angels bore Him into the heavenly court.

Micah 2:13 – *"The Breaker is gone up before them"*

The breaker is come up before them… their king shall pass before them, and the Lord on the head of them. (Micah 2 v. 13)

The Jewish commentators themselves apply this to the Messiah. It fits perfectly with Jesus, who as our Forerunner (Hebrews 6 v. 20) has entered into heaven for us, opening the way for His people and removing every barrier that lay between earth and glory.

Psalm 68:18 – *"Thou hast ascended on high"*

Thou hast ascended on high, Thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them. (Psalm 68 v. 18)

This is the clearest and fullest prophecy of the Messiah's ascension. It cannot refer to Moses, who ascended only Mount Sinai, nor to David, who went up to earthly fortresses; it speaks of a literal ascent to heaven.

The leading of captivity captive signifies His triumphant victory over sin, death, and hell. Jesus fulfilled it when He "spoiled principalities and powers, and made a show of them openly." (Colossians 2 v. 15)

The receiving of gifts for men refers to the plenitude of the Spirit which He poured out upon His church. Paul, citing this passage, renders it *"He gave gifts unto men"* (Ephesians 4 v. 8), which is perfectly consistent, since He received in order to give.

Thus the prophecy, as spoken, declared what the Messiah would do; as quoted by the apostle, it records what Christ had done.

2 The Session at God's Right Hand

The Messiah is also called *"the Man of God's right hand."* (Psalm 80 v. 17)

This expression denotes not only His dearness to the Father and His sustaining power, but His exalted position — *"The Lord said unto my Lord, Sit thou at my right hand."*

That the Jews in Jesus' day understood this Psalm of the Messiah is clear from His own challenge to them:

If David call Him Lord, how is He his Son? (Matthew 22 vv. 43–45)

They were silenced, acknowledging by their very confusion that this was the accepted Messianic interpretation.

David, who spoke these words by the Spirit, could not be referring to himself, for he was not ascended into heaven nor made a priest after the order of Melchizedek (Hebrews 6 v. 20). But Jesus was — both King and Priest forever.

When He declared before the high priest, *"Hereafter shall ye see the Son of Man sitting on the right hand of power"* (Matthew 26 v. 64), He affirmed that this prophecy was fulfilled in Himself.

The apostles afterwards testify repeatedly that *"He is set down at the right hand of the Majesty on high."* (Hebrews 1 v. 3) Stephen, at his martyrdom, beheld Him standing there — risen from His seat as if to receive His servant. Ordinarily, He sits — for His work is finished, His sacrifice accepted, and His glory secure — yet ever lives to make intercession for His people.

3 The Second Coming and Final Judgment

That there will be a future judgment is confessed both by Jews and Christians, and may even be established from reason itself. The Old Testament abounds with declarations of it.

Enoch, the seventh from Adam, prophesied of it (Jude vv. 14–15). Solomon affirms that "God shall judge the righteous and the wicked." (Ecclesiastes 3 v. 17; 12 v. 14) Daniel describes the awful scene — the thrones set, the books opened, and the countless multitude standing before the Judge (Daniel 7 vv. 9–10).

The person who presides over this judgment is none other than the Messiah, often spoken of as Judge in the prophets. He is endowed with perfect wisdom, courage, and integrity (Isaiah 11 vv. 2–5). His coming to judge the world is beautifully expressed in Psalm 98:9:

He cometh to judge the earth: with righteousness shall He judge the world, and the people with equity.

Kimchi remarks that all the Psalms from the ninety-third to the hundredth refer to the days of the Messiah. The phrase "*a new song*", often found therein, signifies the world to come — the joyful age of the Redeemer's reign.

Thus, the second coming of Christ will complete what the first coming began. The first was in meekness and salvation — *"not to judge the world, but to save it."* (John 12 v. 47) The second will be in majesty and fire — *"for He cometh, He cometh to judge the earth."* (Psalm 96 v. 13)

Then shall every prophecy be fulfilled, every wrong redressed, every knee bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

CHAPTER 13 — Messiah Names

Concerning the Magnificent and August Names and Titles of the Messiah in the Old Testament

I had thought to conclude this account of the Old Testament prophecies

concerning the Messiah with the preceding chapter. However, observing that certain notable prophecies remained unconsidered—particularly those containing His celebrated names and titles, so frequently objected to by the enemies of Christianity—I judged it proper to treat of them here.

Already, in the course of this work, we have met with several such titles: Shiloh—the Peace-Maker (Genesis 49:10), Immanuel—God with us (Isaiah 7:14), Messiah the Prince (Daniel 9:25), and The Desire of All Nations (Haggai 2:7). Each of these serves to display both the majesty of His Person and the vast benefit He brings to mankind. We now proceed to examine a few more of these august designations.

1 *"Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace"* — Isaiah 9:6

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.

The ancient Jews themselves applied this prophecy to the Messiah. Their own Talmudic traditions—such as that God desired to make Hezekiah the Messiah—betray their early conviction that this passage was Messianic, even though they later attempted to twist it to Hezekiah's advantage.

But Hezekiah can in no sense be the new-born babe here spoken of; he was already nine or ten years of age when this prophecy was given. Nor could his reign, limited to Judah and Benjamin and filled with wars and afflictions, fulfil the promise that "of the increase of His government and peace there shall be no end."

The names themselves forbid such an interpretation, for as R. Solomon ben Melech rightly observed, they are "the names of the Blessed God." Jewish writers, unable to deny this, resorted to forced rearrangements of the text, making the Almighty the one who gives these titles rather than the One who bears them—a reading contrary both to syntax and sense.

Thus, all these names belong to one and the same Person—the Child or Son—and can with no justice be applied to any mortal king.

Their True Fulfilment in the Messiah

Every title perfectly fits the Lord Jesus Christ.

Wonderful – for His conception and birth were miraculous, His works marvellous, and His very Person—a union of Godhead and Manhood—a wonder beyond compare.

Counsellor – for "in Him are hid all the treasures of wisdom and knowledge"; He is "the angel of the great counsel," ever privy to the eternal designs of God.

The Mighty God – for He conquered sin, death, and hell; "spoiled principalities and powers"; and is able to "save to the uttermost them that come unto God by Him."

The Everlasting Father (or Father of the age to come) – for the world to come is placed not under angels but under His dominion (Hebrews 2:5). He is the Author and Guardian of the new creation.

The Prince of Peace – for He is "our peace," who "speaks peace to the heathen" and whose kingdom is righteousness, peace, and joy in the Holy Ghost.

Thus the prophecy finds its full and perfect accomplishment in Jesus the Messiah—Wonderful in birth, mighty in power, eternal in being, and peaceful in rule.

2 "The Lord Our Righteousness" — Jeremiah 23:6

In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness.

The Righteous Branch promised to David in the preceding verse is by universal acknowledgment the Messiah. The Targum paraphrases it thus: "I will raise up unto David, Messiah the Righteous."

This cannot refer to Zerubbabel, who, though of David's line, was neither king over all Israel nor called The Lord our Righteousness. The description suits only Him who is both just in Himself and the Justifier of many. He brings in everlasting righteousness and makes His people righteous by His obedience and blood.

Hence His title: Jehovah-Tsidkenu — *"The Lord our Righteousness."*

This He is in truth to all who believe, *"for He is made unto us of God wisdom, and righteousness, and sanctification, and redemption."* (1 Corinthians 1:30)

Even the grammatical objections of some rabbis—attempting to divide the divine name from the title—are silenced by the accents of the Hebrew text itself, which join Jehovah inseparably to our righteousness. Thus the name belongs properly to the Messiah, and finds its literal fulfilment in Jesus Christ, the Righteous.

3 "The Branch" — Zechariah 6:12

Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord.

This title "The Branch" recurs often in the prophets (see Jeremiah 23:5; 33:15; Isaiah 4:2; 11:1). The Targum and many Jewish interpreters confess that it refers to the Messiah: *"Behold, I will bring forth My servant, the Messiah."*

The description proves it beyond dispute. This Branch is both King and Priest—*"He shall sit and rule upon His throne, and He shall be a Priest upon His throne."* Zerubbabel was neither. He was already grown and engaged in rebuilding the second temple, whereas this prophecy speaks of One who *"shall grow up out of His place."*

The temple here is not the material structure of stone, but the spiritual Church of the living God—built of believing Jews and Gentiles together. "They that were afar off shall come and build in the temple of the Lord." This was fulfilled in Jesus, who *"made both one"* and became the chief corner-stone, in whom all the building "fitly framed together groweth unto an holy temple in the Lord." (Ephesians 2:14–22)

Thus He alone bears the glory. The Greek translators rendered Branch by anatolē—meaning the rising of the sun—and so He is *"the Sun of Righteousness"* who arises *"with healing in His wings."* (Malachi 4:2) Hence Zacharias the priest, when filled with the Holy Ghost, blessed God saying:

"Through the tender mercy of our God; whereby the dayspring from on high hath visited us." (Luke 1:78)

The Messiah, then, is the true Branch—the long-expected Offspring of David, springing forth in lowliness, yet clothed with glory and majesty everlasting.

Conclusion

Thus the Scriptures reveal the Messiah under many glorious names:

Immanuel – God with us

Shiloh – The Peace-Maker

The Branch – The Sprout of David's line

The Lord our Righteousness – Jehovah-Tsidkenu

Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace

All these titles converge in Jesus Christ, in whom every prophecy finds its light and every promise its "Yea and Amen."

Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David, as He spake by the mouth of His holy prophets, which have been since the world began. (Luke 1:68-70

A Deist is someone who believes in God as the Creator, but rejects organised religion and divine revelation (like the Bible, Qur'an, or miracles).

In short:

God exists and created the universe.

But after creation, God does not intervene in human affairs or suspend natural laws.

Truth about God comes from reason and observation of nature, not from holy books or prophets.

It was a popular belief during the 18th-century Enlightenment — held by figures like Voltaire, Thomas Jefferson, and Benjamin Franklin.

So, a Deist believes in a watchmaker God: one who designed the clockwork universe, wound it up, and let it run on its own.

FURTHER PUBLICATIONS

All or these publications are available as hard copies books from Amazon.co.uk. And have been reprinted by Bierton Particular Baptists. Or PDF copies available on request nbpttc@yahoo.co.uk

These books are all available from our website
www.BiertonParticularBaptists.co.uk

LET CHRISTIAN MEN BE MEN

David Clarke

Originally published as *The Bierton Crisis* (1984), this deeply personal and theological account traces the journey of David Clarke—minister, church secretary, and committed member of the Bierton Strict and Particular Baptist Church, a historic Gospel Standard cause founded in 1832.

This book documents a significant crisis that shook the foundation of the Bierton Church in 1984. As doctrinal errors and questionable practices crept into the fellowship, David stood firm in proclaiming the doctrines of grace—particularly Particular Redemption—and affirmed that the gospel of Christ, not the Law of Moses, is the believer's rule of life. His stance led to a withdrawal of fellowship, yet the church never terminated his membership, desiring his return.

David's testimony not only exposes the theological and ecclesiastical

struggles within the church but also chronicles the unexpected closure of the Bierton chapel in 2002, while he was engaged in gospel mission work in the Philippines. Upon returning to the UK, he discovered that a new, unelected group of trustees had taken control of the chapel, denied his rightful membership, and ultimately sold the historic building as a domestic property in 2006.

This book is both a warning and a call: a warning against doctrinal compromise and a call for ministers and believers to ground their faith and practice in Scripture alone—not tradition, not personal opinion, and not the fear of man.

Let Christian Men Be Men is an appeal to return to biblical conviction, gospel clarity, and godly courage—so that men may truly stand, teach, and live as Christ's ambassadors in an age of confusion.

CONVERTED ON LSD TRIP

The Bucks Herald

Second Edition

CONVERTED ON LSD TRIP

David Clarke who had a three-year career of undetected crime, experienced a "Christian conversion" whilst suffering from the effects of LSD, he told Aylesbury magistrates, on Tuesday. After wrestling with his conscience for a year, he confessed to 24 crimes, and gave information leading to the recovery of over £1000 worth of stolen property. In court he pleaded guilty to charges of stealing a 1500 colour television set from an old people's home, a CB spray gun, and a hydraulic jack. He asked for 21 other charges to be taken into consideration, including stealing a builders shed, two cars, and an electric typewriter, two other TV sets, two compressors, and a road trader. Clarke (21) of Fremere Crescent said that his reputation in the town had been that of a man who was enjoying himself. "I used to sell drugs to young people, and indulge in permissive sex" he declared.

Seeking Truth

"Religion to me was rubbish, and for story people who could not stand on their own feet", he said.

David Could these boys do any real wrong ? Michael

"Within my heart I was searching for truth, and a meaning to life". He had good prospects of getting on in life he went on but "I was not satisfied with what I had. I was greedy, selfish and boastful". Clarke had been using pep pills, and marijuana since he was 16 he told the court, but it was after taking LSD that he experienced what he described as, "a major thing in my life". He described the "turmoil" he suffered, as a result of taking the drug, and went on "I warn any young person who hears my testimony, "The effects of LSD are so bad, and I warn you to stay clear". While in this condition he said he, "Called on the name of Jesus" and his torment went from him.

Voice Of Christ

Jesus Christ spoke to me in clearly as I speak here today saying, 'David, I am with you' he said. "What you have been going through is nothing compared to what hell is like" Mr Murray, of Manor Crescent Woodcroy said he was habitually sceptical of sudden conversions, and preferred to put them to the test of time. The time, which had elapsed, since Clarke's profession of faith had convinced him that this young man would now be safe enough to society. "He is in truth, a new man, and had experienced what Christ called a second birth". Murray and Clarke now put himself out to be of assistance, read the bible zealously, always carried a New Testament, attended a wide circle of churches and would spend hours in discussion on spiritual things.

Difficulty

Clarke's difficulty during the months spent deciding how to make amends for his past had been the problem of accusing himself, without referring to others...

Continued inside.

By David Clarke (Author)

3rd Edition Paperback – 3 Jun. 2020

This third edition of Converted on LSD Trip highlights the life-transforming power of the Lord Jesus Christ through the extraordinary true stories of David Clarke and his brother, Michael Clarke.

David's conversion took place on 16th January 1970 during a terrifying LSD experience. That night, gripped by fear, he called out to God—and his life changed dramatically from that moment forward. Nearly 30 years later, his brother Michael also experienced a profound conversion while serving a

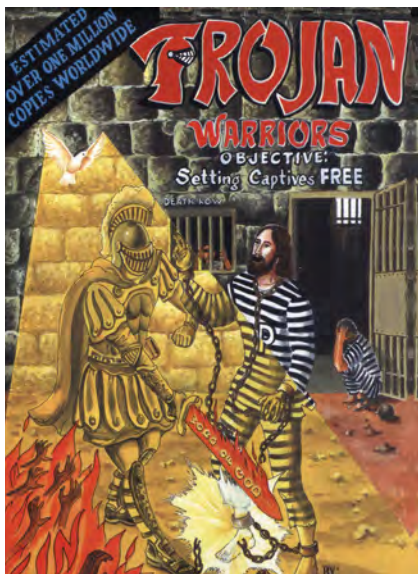
prison sentence in the Philippines. Both men went on to dedicate their lives to preaching the gospel and ministering to others.

This edition serves not only as a personal testimony but also as a tool for evangelism—aimed at encouraging believers to proclaim the gospel of Christ with conviction and clarity. It further draws attention to the ongoing work of Christian ministry in Baguio City, Philippines, led by William O. Poloc, a former inmate of New Bilibid Prison who now continues the mission of reaching others with the good news of Jesus Christ.

The author emphasises the importance of teaching the traditional Christian doctrines of grace in today's world—doctrines that uphold the sovereignty of God in salvation, the deity of the Lord Jesus Christ, and the authority and infallibility of Scripture. This book takes a firm stance against the errors of modern ungodliness, including unbelief, moral relativism, homosexuality, radical feminism, and the spread of false teachings such as those found in Islam.

Converted on LSD Trip is both a powerful testimony and a call to action—challenging readers to stand firm in the faith and to boldly declare the truth of the gospel in a world that desperately needs to hear it.

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clark

Trojan Warriors: Setting Captives Free is the true and extraordinary

account of two brothers—Michael and David Clarke—raised in Aylesbury, England, who turned from a life of crime to proclaim the gospel of Jesus Christ.

In the 1960s, both brothers were convicted and imprisoned for malicious wounding and carrying firearms without a license. David, the younger, experienced a radical conversion in 1970 after a terrifying LSD trip. He went on to teach himself to read using the Bible, pursued higher education, became a lecturer, and later served as a Baptist minister.

Michael, however, continued a flamboyant and criminal lifestyle, eventually landing in a Philippine prison in 1996, sentenced to 16 years. It was there—after five years in maximum security—that he too came to faith in Christ.

Moved by his brother's transformation, David launched a mission to the Philippines, determined to help and support Michael. Together, they began working with inmates in New Bilibid Prison—many of whom were former gang leaders, murderers, and drug traffickers—who had also experienced profound conversions.

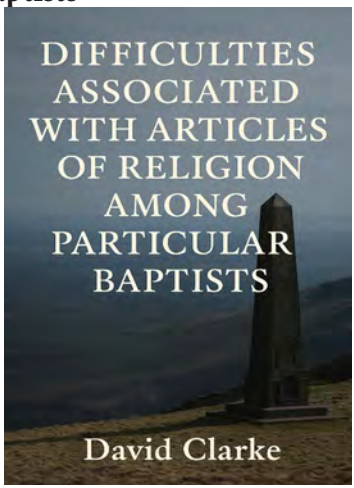
This book tells the story of that mission and includes 66 handwritten testimonies from inmates whose lives were changed by the gospel. Among them were **22 men on Death Row,** awaiting execution by lethal injection—yet now living in hope, bold in faith, and committed to spreading the message of Christ.

These are the Trojan Warriors—once captives to sin, now soldiers of Christ.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." — Revelation 12:11

DIFFICULTIES ASSOCIATED WITH ARTICLES OF RELIGION

Among Particular Baptists



David Clarke

Articles of Religion play a vital role in defining and preserving the doctrines of the Christian faith. However, difficulties can arise when churches fail to recognise the progressive nature of a believer's growth in grace and knowledge of the Lord Jesus Christ. It is unreasonable to expect a new convert to possess a full understanding of a church's constitution or its Articles of Religion at the moment they first come to faith and are asked to subscribe to them.

In this booklet, David Clarke, a former member and minister of the Bierton Particular Baptists in England, shares his experience and reflections on this issue. Drawing from his personal journey and past challenges with rigid doctrinal expectations, he introduces the Doctrines of Grace to the newly formed Bierton Particular Baptists Pakistan, based in Rahim Yar Khan, Pakistan.

As the sole surviving member of the original Bierton Particular Baptist Church founded in 1831, David has compiled these Articles of Religion using three historically significant sources:

The Articles of the original Bierton Church (1831)

The First London Baptist Confession of Faith, Second Edition (1646)

The writings and theological insights of Dr John Gill

This carefully considered compilation aims to avoid many of the doctrinal

and practical issues that affected the Particular Baptists during the later 19th century and beyond. It offers a revised foundation upon which believers in Pakistan may stand, while acknowledging the reality of spiritual growth and doctrinal development over time.

The booklet highlights the importance of unity in truth and encourages churches to foster understanding, rather than division, in doctrinal matters.

"Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion."

— Isaiah 52:8 (KJV)

BISAC: Religion / Christianity / Baptist

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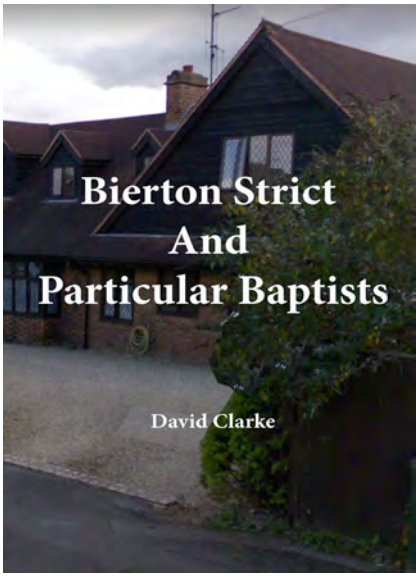
BIERTON STRICT AND PARTICULAR BAPTISTS



My Testimony and Confession

Authored by Mr David Clarke Cert. Ed

Converted on LSD Trip is the compelling true story of David Clarke, told in the form of an autobiography. This is no ordinary account—it follows the remarkable journey of two brothers, David and Michael Clarke, who were once notorious criminals in the 1960s, living in Aylesbury, Buckinghamshire, where they were active members of the Mod scene. In 1967, both were sentenced to prison for malicious wounding and possession of a firearm without a licence.

The turning point came years apart. David experienced a dramatic conversion in 1970 after a terrifying LSD trip led him to cry out to God. Overnight, he turned away from a life of crime and began a new journey of faith. Despite having left school barely able to read, David taught himself to read using the Bible and classical Christian literature to better understand the gospel. His new life led him to confess to 24 unsolved crimes committed after leaving Dover Borstal in 1968—yet, in court, he was shown remarkable mercy and was not sentenced.

He became a member of the Bierton Strict and Particular Baptist Church, a Gospel Standard cause, and was later called and sent by the church to preach the gospel. Throughout his Christian journey, David encountered many doctrinal errors across various denominations, and he faced strong opposition as he sought to uphold biblical truth. These experiences were

documented in his earlier publication, The Bierton Crisis (1984), written to help others navigating similar challenges.

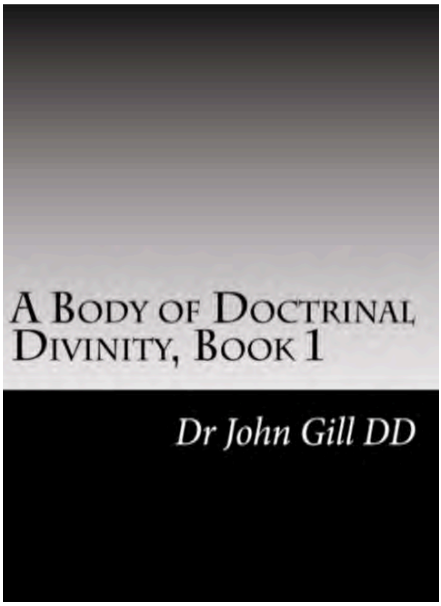
Meanwhile, Michael remained unmoved by David's conversion and continued his flamboyant and lawless lifestyle. His path ultimately led to a 16-year prison sentence in the Philippines in 1996, where he died of tuberculosis in 2005.

In 1995, David learned of Michael's arrest through an ITN television news report. This prompted him to begin writing his story, which was first published as Converted on LSD Trip. In 1999, David received word that Michael, after five years in prison, had also been converted—his heart changed after reading C.S. Lewis's Mere Christianity. Convinced that Jesus was the Christ, the Son of the living God, Michael too turned from crime to Christ.

In 2001, David travelled to the Philippines on a mission to support Michael and work with other inmates. Together, the brothers supported the rehabilitation of many former criminals, particularly in New Bilibid Prison and other jails across the country. Their joint efforts are documented in their book Trojan Warriors, which includes 66 powerful testimonies of men who turned their lives around—22 of whom were on Death Row.

This book is a testimony of God's grace, redemption, and the power of the gospel to transform lives—even in the darkest of places. David Clarke's story is a beacon of hope for anyone seeking to follow the Lord Jesus Christ and find true freedom, no matter their past.

A BODY OF DOCTRINAL DIVINITY BOOK 1



A System of Practical Truths

Authored by Dr John Gill DD,

THIS IS BOOK 1

Treating The Subjects:

Of God, His Works, Names, Nature, Perfections And Persons. And Contains:

Chapters

1 Of The Being Of God

2 Of The Holy Scriptures

3 Of The Names Of God

4 Of The Nature Of God

5 Of The Attributes Of God In General, And Of His Immutability In Particular.

6 Of The Infinity Of God,

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12 Of The Love Of God

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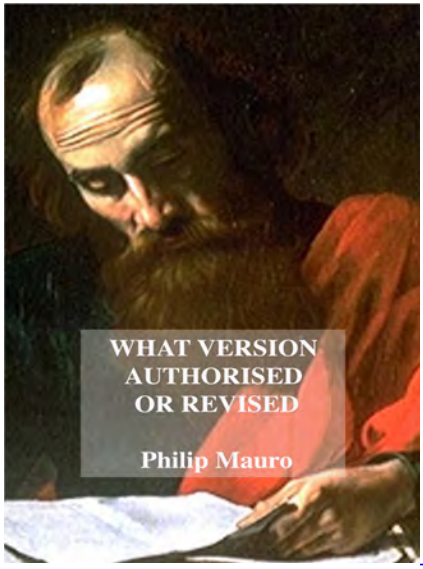
14 Of The Mercy Of God.
15 Of The Long suffering Of God.
16 Of The Goodness Of God.
17 Of The Anger And Wrath Of God.
18 Of The Hatred Of God.
19 Of The Joy Of God.
20 Of The Holiness Of God.
21 Of The Justice Or Righteousness Of God.
22 Of The Veracity Of God.
23 Of The Faithfulness Of God
24 Of The Sufficiency And Perfection Of God.
25 Of The Blessedness Of God.
26 Of The Unity Of God.
27 Of A Plurality In The Godhead, Or, A Trinity Of Persons In The Unity Of The Divine Essence.
28 Of The Personal Relations; Or, Relative
Properties, Which Distinguish The Three Divine Persons In The Deity.
29 Of The Distinct Personality, And Deity Of The Father.
30 Of The Distinct Personality, And Deity Of The Son.
31 Of The Distinct Personality, And Deity Of The Holy Spirit.

WHAT VERSION AUTHORIZED OR REVISED

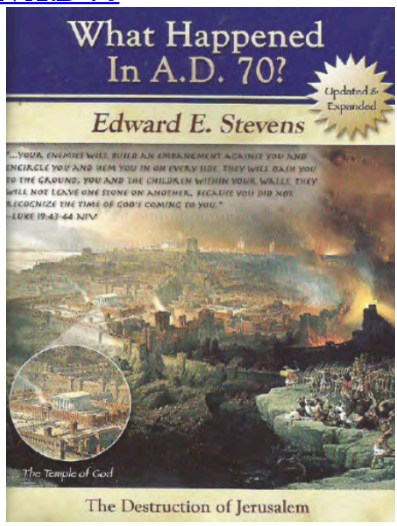


Philp Mauro

The book discusses the issues relating to the reliably of the Authorised Version of the Bible and the failings of the so-called Revised Versions. It

reminds the reader the greek printed text, produced by Erasmus in 1516, was derived from a broad set of 8 extant Greek manuscripts available to him in his day and in constant use by Christians to that day and not Latin bibles. Since1861 there has arisen those who claim the Authorised Version is not accurate and Wescott and Hort produced a new compiled Greek Printed text manuscript, derived from, and base upon, two 4th C handwritten extant manuscripts. Codex Sinaiticus, written in Greek and Codec's Vaticanus, written in Latin. They claimed that since these manuscripts were the oldest extant manuscripts in the world (400 years after the original writing of the new testament scriptures) they were far superior and more reliable than the text underlying the Authorised version of the bible.And since 1945 all Bible translations are based upon the New Greek manuscript text of Wescott and Hort published in 1861. This is an eclectic text and not the Received Text used by the translator of the Authorised Version of the Bible and know by Christians, throughout the Christian age, as the Word of God.It has been republished by Bierton Particular Baptist to educate serious minded people about the subject of Bible translations and support the Authorised version of the Bible.Philip Mauro was a lawyer in America, who practiced before the Supreme Court.He prepared briefs NOTES for the Scopes Trial WHICH was an American legal case in July 1925 THAT had made it unlawful to teach human evolution in any state-funded school.[1] The trial publicized the Fundamentalist-Modernist controversy, which set Modernists, who said evolution was not inconsistent with religion,[4] against Fundamentalists, who said the word of God as revealed in the Bible took priority over all human knowledge. The case was thus seen as both a theological contest and a trial on whether "modern science" should be taught in schools. Mauro was ALSO passenger on the British ocean liner RMS Carpathia when it rescued the passengers of the Titanic in April 1912.It is hoped that this book will rescue any that are sinking in the sea of the natural Modern man's opinion as to the reliability of the Authorised Version the bible.

WHAT HAPPENED IN A.D 70


What Happened
In A.D. 70?
Updated & Expanded
Edward E. Stevens
...YOUR ENEMIES WILL BUILD AN EMBANKMENT AGAINST YOU AND
ENCIRCLE YOU AND HEM YOU IN ON EVERY SIDE. THEY WILL DASH YOU
TO THE GROUND, YOU AND THE CHILDREN WITHIN YOUR WALLS. THEY
WILL NOT LEAVE ONE STONE ON ANOTHER, BECAUSE YOU DID NOT
RECOGNIZE THE TIME OF GOD'S COMING TO YOU."
-LUKE 19:43-44 NIV
The Temple of God
The Destruction of Jerusalem

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Ed. Stevens

Ever since the booklet, What Happened In AD 70? was published in 1980, there have been constant requests for more detailed information about the Destruction of Jerusalem and the Jewish, Roman, and Christian history associated with it. Over the years since then I have studied Josephus, Yosippon, Hegesippus, Tacitus, Suetonius, Eusebius, the Talmud, Midrash, Zohar, Pseudepigrapha, Church Fathers, Apocrypha, Dead Sea Scrolls and other Jewish/Christian writings, trying to determine exactly what happened, when it happened, and the effect it had upon the Church.

Then in 2002, after I began to promote J. S. Russell's view of a literal rapture, the demand for historical documentation of the fulfillment of all eschatological events dramatically increased. That forced me to dig much deeper. So in 2007 I put together a 21-page chronology of first century events. Two years later in 2009, we published a more substantial 73-page manuscript entitled, First Century Events in Chronological Order. That helped fill the void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

The book of Acts does not give a lot of details about the other Roman and Jewish events that were happening while Paul was on his various missionary journeys. For those events, we have to go to the other contemporary Jewish and Roman historians such as Josephus and Tacitus. The closer we get to AD 70, the more important all of those Jewish and Roman events become. They form an important backdrop behind the Christian events, and show how all the predictions made by Jesus were literally fulfilled. Every High Priest and

Zealot leader that we encounter from AD 52 onwards are directly connected with the events of the Last Days. Things are heating up, not only for the Christians, but also for the Jews and the Romans.

Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to "teach these things to faithful men who would be able to teach others also" (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul's other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

We begin our study by looking at the most likely dates for Matthew (AD 31-38) and Mark (AD 38- 44), and then proceed to the first three epistles of Paul (Galatians, 1 & 2 Thessalonians), which were written on his second missionary journey (AD 51-53). Including these five books in our study allows us to date all twenty-seven books of our New Testament, and show how the NT canon was formed and completed before the outbreak of the Jewish War in AD 66. The study of New Testament canonization in itself is a good reason for reading this work, without even looking at the historical fulfillment of all of the end-time prophecies that we document here.

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Edward E. Stevens
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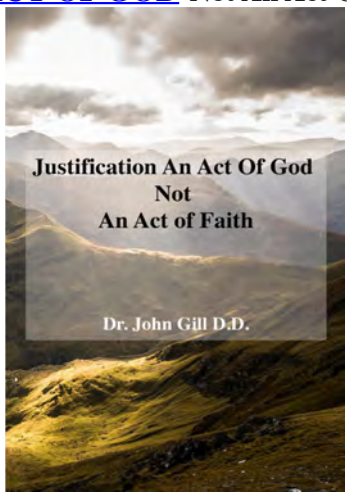
April 17,2010

JUSTIFICATION AN ACT OF GOD-Not An Act Of Faith



Alternatively Eternal Justification an Antidote To Fullerism

Paperback – November 21, 2020
By Dr. John Gill, D.D.

A powerful and precise defense of the biblical doctrine of justification—rooted not in man's faith, but in the sovereign act of God.

In this concise yet profound theological treatise, eminent 18th-century Baptist theologian Dr. John Gill, D.D. offers a vigorous exposition of justification by grace, arguing that justification is not conditioned upon the act of believing, but is rather a divine and eternal act of God.

Rejecting the popular notion that faith is the cause of justification, Gill boldly asserts that faith is the means by which the justified soul apprehends what has already been accomplished by God. To locate justification in the believer's act of faith, Gill warns, is to shift the foundation of salvation from God's sovereign grace to human response—a subtle but dangerous departure from the Gospel.

Gill writes with pastoral clarity and scholarly precision, drawing from Scripture and sound doctrine to affirm:

Justification is an eternal decree of God, grounded in the righteousness of Christ and imputed to the elect before they believe.

Faith is not the cause, but the evidence and instrument of justification.

The righteousness of Christ alone is the meritorious basis of the believer's standing before God.

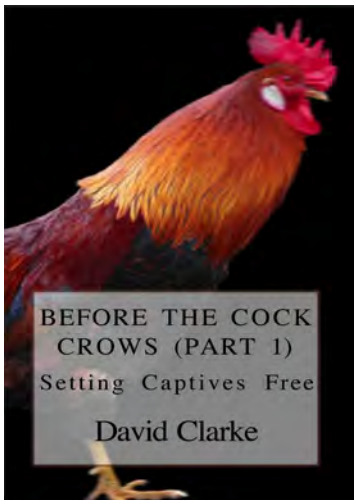
God is both just and the justifier of the ungodly—not because of anything in man, but because of His own grace and purpose.

With rich theological insight and unwavering commitment to the doctrines of grace, Dr. Gill confronts the errors of conditional justification and defends the Reformed view of salvation with biblical authority.

This book is an indispensable resource for students of theology, pastors, and anyone seeking a deeper understanding of the doctrine of justification—a doctrine Martin Luther once called "the article by which the church stands or falls."

Let God be true, and every man a liar—salvation is of the Lord.

BEFORE THE COCK CROWS



The Daily Diary of Trojan Horse International

By David Clarke

From Crime to Christ – A Mission Behind the Walls of One of Asia's Most Notorious Prisons

In The Daily Diary of Trojan Horse International, David Clarke D.D., Director of Trojan Horse International Christian Ministries, provides a gripping first-hand account of an extraordinary gospel mission carried out within the walls of New Bilibid Prison, Muntinlupa City—the largest and most notorious penitentiary in the Philippines, home to over 23,000 inmates, including death row prisoners and some of Asia's most feared criminals.

Between October 2002 and July 2003, Clarke faced intense opposition from within the prison itself. Yet what many saw as resistance from men, he recognised as spiritual opposition—proof, in his view, of the mission's divine purpose. Echoing Newton's third law, Clarke reflects that every spiritual

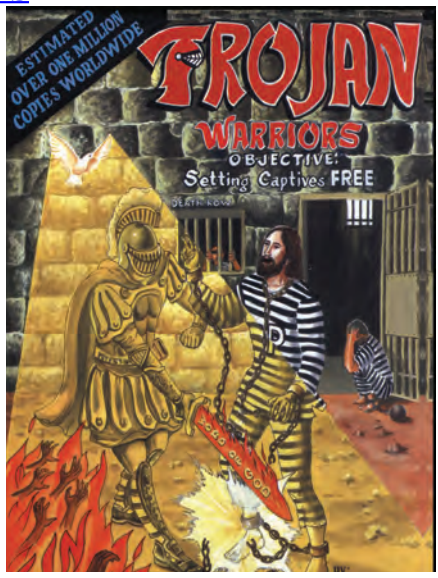
advance is met with equal and opposite force, confirming the high stakes of this unique ministry.

The mission began in 2001 as a personal effort to support his brother, Michael John Clarke, who had been imprisoned in the Philippines—wrongly, according to David. In 2000, Michael experienced a dramatic conversion and was baptised inside the prison using a 45-gallon oil drum. His transformation, much like David's own earlier conversion from a life of crime in the UK, is a testimony to the power of God's grace at work in the darkest of places.

This diary captures more than just daily events; it documents spiritual warfare, prison politics, and moments of miraculous breakthrough. It also proclaims an unchanging gospel truth: "Salvation is of the Lord."

Part missionary journal, part testimony of radical transformation, Before the Cock Crows is an inspiring account of how God's Spirit can move powerfully behind prison walls. For readers interested in missionary work, prison ministry, spiritual warfare, or stories of redemption, this is a compelling and unforgettable narrative of grace and purpose.

TROJAN WARRIORS



Setting Captives Free

Authored by Mr David Clarke CertEd, Authored by Mr Michael J Clarke

A moving story of redemption, grace, and the power of testimony—Trojan Warriors is a call to hope, even in the darkest places. Trojan Warriors is the remarkable true story of two brothers, Michael and David Clarke, who grew up in Aylesbury, Buckinghamshire, England. Both became involved in crime during the 1960s and, in 1967, were sentenced to prison for malicious

wounding and carrying a firearm without a licence.

Though their paths to reformation came 25 years apart, both brothers ultimately turned from lives of crime—each in extraordinary ways. David, the younger of the two, experienced a dramatic conversion in 1970 following a terrifying LSD experience. He went on to educate himself, pursued higher education, and became a Baptist minister. He later taught electronics for over 20 years in colleges of Higher and Further Education.

Michael, however, continued his flamboyant lifestyle, which led to his arrest and a 16-year prison sentence in the Philippines in 1996. He sadly died of tuberculosis in New Bilibid Prison in 2005.

Upon seeing his brother's arrest reported on ITN television news, David was compelled to tell their story. After learning that Michael, too, had turned from crime to Christ during his sentence, David published their journey in the book Converted on LSD Trip and launched a mission to the Philippines to support his brother's reformation.

This book, Trojan Warriors, tells the story of that mission—how the brothers worked together in New Bilibid Prison, supporting fellow inmates who had also found faith in Christ and turned their lives around. Many of these men were formerly notorious criminals who, through the gospel of Jesus Christ, were trained to become preachers and ministers to others behind bars.

Included in this volume are 66 powerful testimonies of these transformed lives—men whom David and Michael called the "Trojan Warriors." Twenty-two of them were on Death Row, awaiting execution by lethal injection, yet had come to faith in Christ and committed their lives to sharing the gospel.

"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."

— Revelation 12:11 (KJV)

A moving story of redemption, grace, and the power of testimony—Trojan Warriors is a call to hope, even in the darkest places.

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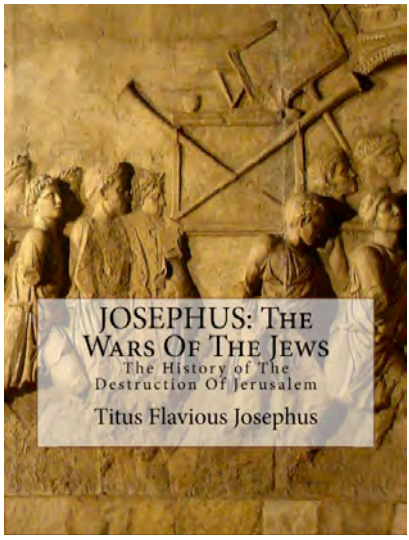
OSEPHUS: THE WARS OF THE JEWS



The History of The Destruction Of Jerusalem

Authored by Titus Flavius Josephus, Designed by Translated by William Winston

ISBN-13: 978-1985029132
ISBN-10: 1985029138
BISAC: Religion / Christianity / History / General

Josephus was an eye witness to those events that he records in this book, 'The Wars of The Jews', or 'The History of The Destruction Of Jerusalem'.

He records historic events that took place during and after the times of the New Testament scriptures.

The book of Revelation was a prophecy, given to Jesus Christ, and published by the Apostle John, about those things that were shortly to come to pass in his day.

From the internal evidence of the book Revelation was written before the Neuronic persecution, of 66 A.D. and before the fall off Jerusalem and the destruction of the temple, in 70. A.D. This is because the book records that the temple in Jerusalem was still standing at the time the book was written and not around 95 A.D. as Eusebius mistakenly says.

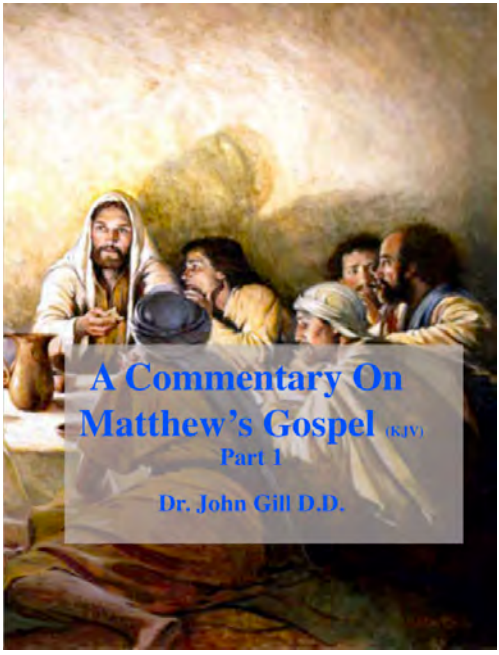
The historic events that Josephus records are remarkable as they give evidence to the fulfillment of Prophecy given by the Lord Jesus in his Olivet prophecy. In fact the book of Revelation was a prophecy of those events that were shortly to come to pass when Jesus spoke to John who wrote the Revelation. Jesus had informed his Apostles about future events and they

lived in expectation of there fulfillment in their day.

Josephus gives the historic evidence of the fulfillment of those prophecies and that confirms scripture fulfillment.

We recommend the James Stuart Russell's book, 'The Parousia' as a very good introduction to this subject and advertised at the back of this book in our Further Publications.

A COMMENTARY ON THE GOSPEL OF MATTHEW



By John Gill

The Gospel According to Matthew was the first written gospel and published sometime between (AD 31-38). It was written before Mark's (AD 38-44) and Luke's Gospel (AD-61).

Matthew was a Jew and one of the 12 Apostles of the Lord Jesus Christ and named Levi. He was a tax collector for the Romans. There are two strong traditions that Matthew made a personal copy of his gospel and gave it to Barnabas, a companion of the Apostle Paul.

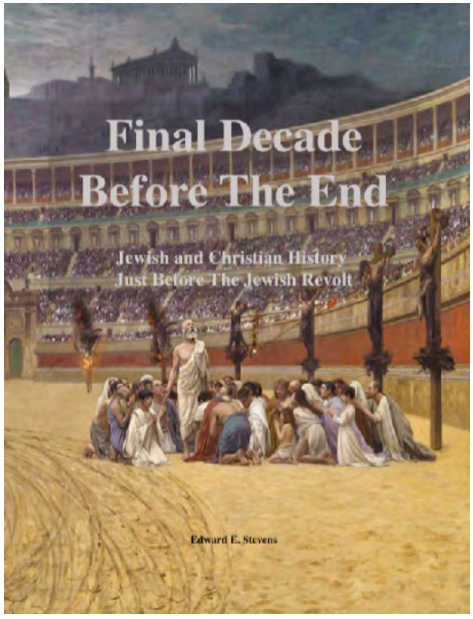
Matthew tells of the birth and lineage of Jesus. The life death, resurrection of the Lord Jesus Christ and the final words of Jesus before his ascension into heaven.

This publication is presented knowing that Matthew penned his gospel that contains all those things the Lord Jesus wanted him to publish.

Matthew records the Olivet prophesy of Jesus concerning those fearful things that were to come to pass within the period of that generation and after his ascension.

It is the intention of the publisher that this will assist in making the gospel known to all people and is published in two parts PART 1 chapter 1 to 16. And PART 2 chapter 17 to 28.

THE **FINAL DECADE BEFORE THE END**



Ed. Stevens

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void, but it did not go far enough. It only increased the appetite for a more detailed and documented historical reconstruction of first century events.

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Paul on his missionary journeys was clearly following a plan which was providentially arranged for him by Christ: (1) to plant new churches among all nations and not just Jews, (2) appoint elders and deacons in every church (Acts 14:23; 1 Cor. 4:17), (3) write inspired epistles to guide them, (4) instruct his fellow workers to "teach these things to faithful men who would be able to teach others also" (2 Tim. 2:2), and (5) establish the Gentiles in the Church and make them one united body with the Jews (Eph 4). Everywhere Paul went, he followed this pattern. We see this clearly as we study the historical narrative in Acts and Paul's other epistles that were written during this time. These are essential patterns that the apostles evidently bound upon both Gentile and Jewish Christians, and which were intended to be the pattern for all future generations of the eternal Church (Eph 3:21; 2Tim 2:2).

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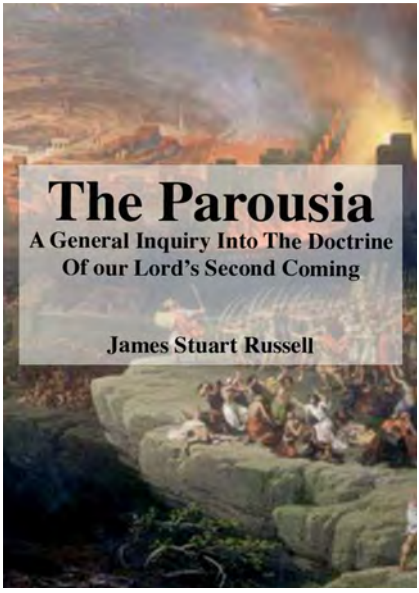
THE PAROUSIA



The Second Coming Of Christ

Authored by James Stuart Russell, Preface by Mr David Clarke, Preface by Dr Don K Preston DD

A reformation – indeed – a revolution of sorts is taking place in modern evangelical Christianity. And while many who are joining in and helping promote this movement are not even aware of it, the book you hold in your hand has contributed greatly to initiating this new reformation. This "new" movement is sometimes called full preterism, (Also, and preferably by this writer, Covenant Eschatology). It is the belief that all Bible prophecy is fulfilled.

The famous evangelist Charles H. Spurgeon was deeply impressed with the scholarly, solid research in the book, although he did not accept the "final" conclusions reached by Russell. In modern times, this work has,

and continues to impress those who read it. The reason is simple, the New Testament is emphatic and unambiguous in positing Christ's coming and the end of the age for the first century generation. To say this has troubled both scholars and laymen alike is an understatement of massive proportions.

This book first appeared in 1878 (anonymously), and again in 1887 with author attribution. The book was well known in scholarly circles primarily and attracted a good bit of attention, both positive and negative. The public, however, seemed almost unaware of the stunning conclusions and the research supporting those conclusions, until or unless they read of Russell's work in the footnotes of the commentaries.

Scholars have recognized and grappled with this imminence element, that is the stated nearness of the day of the Lord, seldom finding satisfactory answers. Scholars such as David Strauss accused Jesus of failure. Later, Bultmann said that every school boy knows that Jesus predicted his coming and the end of the world for his generation, and every school boy knows it did not happen. C.S. Lewis also could not resolve the apparent failed eschatology. Bertrand Russell rejected Christianity due to the failed eschatology - as he perceived it - of Jesus and the Bible writers. As a result of these "skeptical" authors, modern Bible scholarship has followed in their path and Bible commentaries today almost casually assert the failure of the Bible writers - and Jesus - in their eschatological predictions.

This is where Russell's work is of such importance. While Russell was not totally consistent with his own arguments and conclusions, nonetheless, his work is of tremendous importance and laid the groundwork for the modern revolution known as the preterist movement.

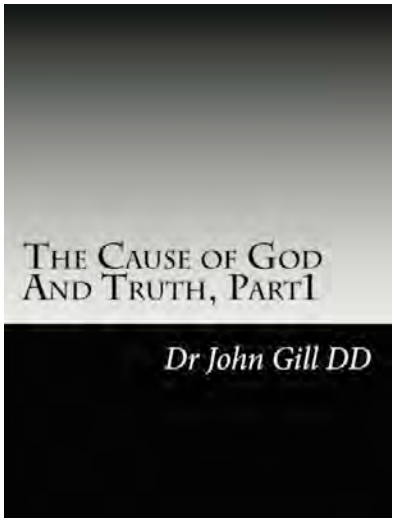
Russell systematically addressed virtually every New Testament prediction of the eschaton. With incisive clarity and logical acumen, he sweeps aside the almost trite objections to the objective nature of the Biblical language of imminence. With excellent linguistic analysis, solid hermeneutic and powerful exegetical skills, Russell shows that there is no way to deny that Jesus and his followers not only believed in a first century, end of the age parousia, but, they taught it as divine truth claiming the inspiration of the Holy Spirit as their authority.

Russell not only fully established the undeniable reality of the first century imminence of "the end," he powerfully and carefully shares with the reader that "the end" that Jesus and the N.T. writers were anticipating was not the end of the time space continuum (end of the world). It was in fact, the end of the Old Covenant Age of Israel that arrived with the cataclysmic destruction of Jerusalem and the Temple in AD 70. Russell properly shows how the traditional church has so badly missed the incredible significance of

the end of that Old Covenant Age.

Russell's work is a stunning rejection – and corrective -- of what the "Orthodox" historical "Creedal" church has and continues to affirm. The reader may well find themselves wondering how the "divines" missed it so badly! Further, the reader will discover that Russell's main arguments are an effective, valid and true assessment of Biblical eschatology. And make no mistake, eschatology matters.

THE CAUSE OF GOD AND TRUTH



Authored by Dr John Gill DD.

THERE ARE FOUR BOOKS

Book 1 – Part 1

This volume addresses the Scripture passages cited by Dr. Whitby in support of a universal scheme of salvation.

Book 2 – Part 2

This section treats the subjects of reprobation, redemption, efficacious grace, the corruption of human nature, and the perseverance of the saints.

Book 3 – Part 3

Here, the focus is on the doctrines of grace, including reprobation, election and reprobation, redemption, efficacious grace, the freedom of the will, perseverance of the saints, the providence of God, and the state and condition of the heathen.

Book 4 – Part 4

This final part examines the doctrines of grace in relation to the teachings of the early church fathers.

The following works were undertaken and begun around the year 1733 or 1734, during which time Dr. Whitby's Discourse on the Five Points was being reprinted. At that time, it was widely regarded as a masterpiece on the subject in the English language and was thought to be unanswerable. It was often quoted by opponents of Calvinism, and many would ask: "Why do you not answer Dr. Whitby?"

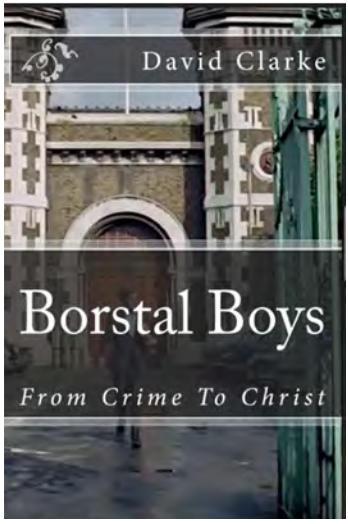
Prompted by this challenge, I resolved to read Whitby's work again and soon felt compelled to write a response. It seemed both appropriate and timely to engage in such a task.

In the year 1735, the First Part of this work was published. It examined the various Scripture passages used by Dr. Whitby and others in favour of a universal scheme of salvation and against the Calvinistic view. Their arguments and objections were answered, and the passages were interpreted in a just and proper light. Much of the content in this and the subsequent parts in defence of the particular (Calvinistic) scheme was drawn from sermons delivered during a Wednesday evening lecture series.

The Second Part was published in 1736. It addressed numerous passages of Scripture supporting special and distinguishing grace, defending them from the objections raised by Arminians, particularly Dr. Whitby. Responses were made to their answers and challenges, further establishing the foundation of the doctrines of grace.

BORSTAL BOYS

Alternatively From Crime To Christ



Authored by Mr David Clarke Cert. Ed.

Borstal Boys is a special edition of David Clarke's original autobiography Converted on LSD Trip, rewritten with prison inmates in mind. It tells the gripping true story of two brothers, Michael and David Clarke, who grew up in Aylesbury during the 1960s and became deeply involved in the Mod subculture—and in a life of crime.

Michael's criminal path led him first to Oxford Detention Centre, known for its "short sharp shock" treatment, and then to Rochester Borstal. During his time inside, his younger brother David inherited Michael's prized Lambretta scooter and enjoyed a short-lived reputation among the Aylesbury Mods thanks to Michael's notoriety.

In 1966, shortly after Michael's release, the two brothers teamed up again—but were soon arrested and sentenced: Michael to Maidstone Prison, and David to Dover Borstal, after being convicted of malicious wounding and possession of a firearm.

After leaving Borstal in 1968, David entered a three-year period of undetected crime—until a life-changing LSD experience in 1970 led him to cry out to God. In a dramatic conversion, he turned from crime overnight, became a Christian, and began a journey that saw him self-educate, enter Higher Education, and later serve as a Baptist minister and college lecturer in electronics for over 20 years.

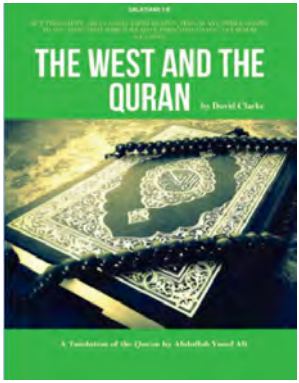
Meanwhile, Michael remained entrenched in crime. His lifestyle eventually led to his arrest in the Philippines in 1995, where he was sentenced to 16 years in New Bilibid Prison. Moved by his brother's imprisonment, David published his story in Converted on LSD Trip, and later witnessed Michael's own conversion in 1999.

Together, they went on to support the reformation of other prisoners, including those on death row. Their work is chronicled in their joint book Trojan Warriors, which features 66 testimonies of transformed lives inside the Philippines' most notorious prison—including 22 former death row inmates.

Borstal Boys brings together the good, the bad, and the redemptive. It has been specially produced for prison audiences, with 250 copies already distributed to over 20 prisons across the UK at the request of prison chaplains. The story of the Clarke brothers—from crime to Christ—is now being adapted into a punk rock opera, Borstal Boy, set to be performed in prisons in the near future.

A compelling story of broken lives restored, and a testimony of hope for those behind bars.

THE WEST AND THE QURAN



A Translation of The Quran
By David Clarke

In recent decades, the rise of Islamic extremism and terrorism has caused increasing concern across Europe, Great Britain, and the United States. As mass migration continues from various Muslim-majority regions into the West, many are asking vital questions: What are the roots of Islam? What does the Qur'an actually teach? And how should we respond to these challenges?

This publication seeks to explore these questions through a historical, theological, and cultural lens. Drawing on documented observations from prominent Western figures—such as William Gladstone and Winston Churchill—this work examines how the teachings of Muhammad and the Qur'an have shaped societies, informed ideologies, and impacted the world both past and present.

Winston Churchill, in particular, wrote candidly about his early encounters with Islamic culture during his military service in British India and Sudan. His warnings—penned over a century ago—resonate prophetically today, as he critiqued not individual Muslims but the system of belief that, in his view, hindered societal progress and suppressed freedoms, especially those of women.

This book also highlights key objections to practices and principles rooted in Islamic doctrine, including:

The meaning of Islam as submission, not peace

The limitations placed on women under Shari'ah law

The cultural implications of Halal practices

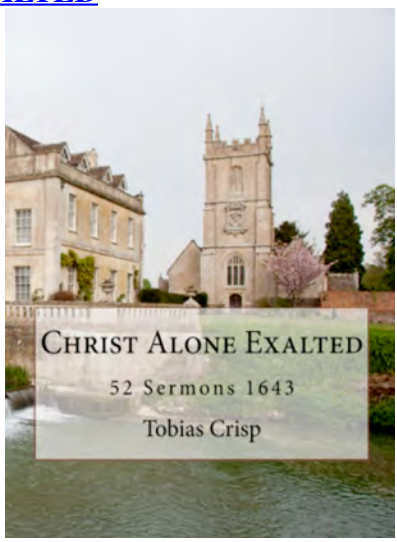
The human rights concerns of Female Genital Mutilation (FGM)

The strategy of Jihad—not just through violence, but through political, legal, and educational means.

The author argues that many Western leaders appear unprepared or unwilling to confront the ideological roots of these issues. By presenting historical context, firsthand quotations, and critical observations, this book aims to equip readers with a better understanding of Islam's influence—particularly as it pertains to Western freedoms, values, and national security.

This publication is offered as a contribution to ongoing public dialogue, with the prayer that God would grant us all wisdom and discernment in addressing the complex and growing challenges related to the rise and spread of Islam.

CHRIST ALONE EXALTED



In 3 volumes

Tobias Crisp was preacher of the gospel in England. He was born in 1600 and died in 1643 at which time these 13 sermons were first published. Within 3 years further sermons were published in further volumes this is the first. He lived at the time when The First London Baptist Confession of Faith 1644 was being prepared for publishing and it is clear from these sermons he taught Calvinistic truths. He preached the doctrines of grace and was

charged with being an Antinomian and provoked opposition from various quarters. Dr John Gill in defence of Crisp republished these sermons along with his own notes showing that Tobias Crisps taught clearly the truths of the lord Jesus Christ